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The Christian Century

PUBLISHED WEEKLY

RIVERSIDE

What Is Happening in New York's
Great Church?

The Communists Confront Us
By Richard Shaull

NOVEMBER 28, 1951

In This Issue

RIVERSIDE CHURCH,
NEW YORK

is the latest study in the series which started in *The Christian Century* almost two years ago. This "Gallery of Great Churches" now includes churches in all parts of the country, with congregations ranging in size from a few hundred to more than 5,000, and of most of the leading denominations. The preceding article in the series, "Trumpet Ready in the West" (Sept. 12), depicted the undenominational Church for the Fellowship of All Peoples in San Francisco. The next article will deal with a congregation of the Southern Baptist Convention. Other studies in this series will appear throughout 1952. Reprints of the 12 studies made in 1950 are still available in a pamphlet, price 60 cents.

RICHARD SHAULL

has been a missionary in Colombia, South America, since 1942. He is a graduate of Princeton Theological Seminary, from which he has a master's degree in theology and where he is just finishing his doctoral work. Mr. Shaull contributes to our current series on the situation confronting Christian missions in the light of his experience as a member of the round table on the communist challenge which the Presbyterian mission board has been conducting in New York. Previous articles in this series were by John Baillie (Oct. 31), Darius L. Swann (Nov. 7), Ralph A. Ward (Nov. 14) and Hermann N. Morse (Nov. 21).

PAVEL SKALA

is the pen name of a Czechoslovakian-born journalist now living in New York.

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The Christian Century

Established 1834, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an
undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1951 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

\$6.50 a year. Canadian postage, 50 cents extra; foreign postage, \$1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

- Nov. 22-Dec. 25. Worldwide Bible Reading Observance.
Nov. 27-29. Southeastern Inter-church Convocation, Atlanta.
Nov. 28. National Council of Churches General Board Meeting, Atlanta.
Nov. 29-Dec. 1. N.C.C. Joint Department of Stewardship, Buck Hill Falls, Pa.
Dec. 2. Advent Sunday.
Dec. 2. Chicago Sunday Evening Club; Bishop Gerald Kennedy, speaker.
Dec. 3. Pittsburgh and Allegheny County Ministerial Union Lecture Series; Halford E. Lucecock, speaker.
Dec. 4. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; Porter R. Chandler, S. Andhil Fineberg, Joseph Haroutunian, speakers.
Dec. 4. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; Ben Zion Bokser, Robert C. Hartnett, Lyman Bryson, speakers.
Dec. 5. Denominational Secretaries of Evangelism Meeting, New York.
Dec. 7. N.C.C. Joint Department of Evangelism Meeting, New York.
Dec. 9. Universal Bible Sunday.
Dec. 9. Chicago Sunday Evening Club; Allen Wehrli, speaker.
Dec. 9-20. Latin American Union of Evangelical Youth Third Congress, Buenos Aires.
Dec. 10-12. N.C.C. Division of Home Missions Annual Meeting, Buck Hill Falls, Pa.
Dec. 11. Friends of the World Council of Churches Annual Meeting, New York.
Dec. 11. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, Robert L. Calhoun, Lawrence S. Kubie, speakers.
Dec. 12-14. N.C.C. Division of Christian Life and Work Annual Assembly, Buck Hill Falls, Pa.
Dec. 12-22. Southeast Asia Student Christian Movement Leadership Workshop, Sukabumi, Indonesia.
Dec. 16. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Dec. 17. N.C.C. General Cabinet Meeting, New York.
Dec. 18. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, Quincy Wright, Douglas Auchincloss, speakers.
Dec. 23. Chicago Sunday Evening Club; Otto P. Kretzmann, speaker.
Dec. 23. Reorganized Latter-Day Saints Annual Presentation of the *Messianic*, Columbia Broadcasting System.
Dec. 23-Jan. 3. Southeast Asia Professors' Conference, Bandung, Java, Indonesia.
Dec. 25. Christmas Day.
Dec. 27-29. Midwest Midwinter Retreat (Camps Farthest Out), Austin Baptist Church, Chicago; theme: "God's Reach and Man's Search"; Glenn Clark, Norman Elliott, Glenn Harding, Elton Trueblood, speakers.
Dec. 27-Jan. 1. Student Volunteer Movement for Christian Missions 16th Quadrennial Conference, Lawrence, Kan.
Dec. 29. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII

CHICAGO, NOVEMBER 28, 1951

NUMBER 48

EDITORIAL

PAUL BLANSHARD may unwittingly have played into the hands of the Roman Catholic hierarchy in its efforts to gain official U.S. recognition of the papacy by a letter which he wrote to the *New York Times* on November 9. In it he noted that the only countries which

Vatican Rank Is Not the Issue

have ambassadors at the Vatican are Roman Catholic countries, and that if General Clark is confirmed "he will be the only full ambassador from a non-Catholic nation." Debate has now started in the *Times* as to whether such nations as Poland and France are really Catholic. And the National Catholic Welfare Conference has issued a "background sheet" for the guidance of the daily press which states that the U.S., Soviet Russia and Red China "are the only major powers without diplomatic representation at the Vatican." (The quote is from a Religious News Service release.) The press statement goes on to list the ambassadors, ministers, chargés d'affaires now accredited to the Vatican and says that Japan is in process of sending a minister. If discussion of the proposed Vatican embassy can be detoured down this side alley, the real issue will be lost to sight. This issue is not the rank which it is proposed to confer on General Clark. The real issue is whether establishing official diplomatic relations with a church would violate the prohibition in the First Amendment to the Constitution and subvert the historic American principle of separation of church and state. In the light of the interpretation of the First Amendment laid down by the Supreme Court, we do not see how any other conclusion can be arrived at but that it would. (See "An Ambassador at the Vatican?" November 7 issue.) Any official diplomatic mission at the Vatican, no matter what the rank of its head, would constitute such a violation. The rank matter is a red herring.

Tension Mounts in Muslim World

ANTHONY EDEN has shown more ability in two weeks as Britain's foreign minister than his Labor predecessors showed in five years. His announcement to Parliament that the Sudan would be granted self-government, probably by the end of next year, was an example of sound statesmanship. However, the policy of giving with one hand while taking away with the other, which Mr. Eden apparently is following, may not work out well in the long run. While holding out the promise of independence to the Sudan, Mr. Eden is reported by Reuter's, the British news agency, to have put such pressure on Mr.

Acheson to join with him in keeping the question of France's administration of Morocco off the U.N. agenda that the United States finally gave in. This saved France, to be sure, from some embarrassing moments before the world conclave. But it pinned the label of a defender of colonialism on the United States, and left this country with less standing than ever to try to influence the policies of Muslim countries such as Iran, Iraq and Egypt. Especially Egypt, where the need for a calming word is very great just now. There is always a tendency in Europe and in this country to shrug off any protests from Egypt because its government is so shaky, its army so incompetent and its street demonstrations so easily whipped up and as easily dispersed. This time, however, the quarrel between Egypt and England is different. The enormous demonstrations in the Egyptian cities, led by cabinet ministers, are rapidly producing a situation in which the Egyptian government—any Egyptian government—will find it virtually impossible to retreat from the intransigent position it has taken. Far more important, however, is the fact that the government now announces that it is part of its policy to arm guerrillas to carry on irregular military operations against the British. That was the sort of thing which reduced Palestine to chaos. If chaos comes in the far more vital area around the Suez canal and the Nile and along the African shore of the Mediterranean, there is no telling what will follow.

Hierarchy Asks Rebirth of Political Morality

EVERY YEAR the American hierarchy of the Roman Catholic Church, which consists of more than 180 cardinals, archbishops and bishops, issues a statement to the nation at the end of its annual meeting. This year's, released on November 17, bore mainly on the moral slump which has overtaken American politics. There is cause for reflection (1) in the fact that the hierarchy thinks this moral letdown so general that a warning is needed and (2) in the further fact that these churchmen, whose dioceses contain so many men and women active in politics, consider it necessary to spell out the common requirements of morality for lay guidance. "In politics," say the Catholic bishops, "the principle that 'anything goes' simply because people are thought not to expect any high degree of honor in politicians is grossly wrong. . . . Those who are selected for office . . . have been selected not for self-enrichment but for conscientious public service. . . . The same standard covers stealing from the cash register and

dishonest gain derived from public office." Elsewhere in the statement "dishonesty, slander, detraction and defamation of character" are condemned as "transgressions of God's commandments." Could "detraction and defamation of character" have any reference to the recent performances of a certain Roman Catholic senator from Wisconsin? The Catholic bishops think that this nation, because of our falling moral standards in politics, is in danger of going the way of Rome. The parallel they draw must have occurred to many who read the disclosures in the daily press against a background knowledge of Gibbon. Sophisticates can sneer that the bishops' statement does not rise above the a-b-c's of morality. To be sure, it doesn't. That may be its greatest significance—that the times call for getting back to the a-b-c's.

America Gambles on Iranian Election

IRANIAN Premier Mossadegh has gone home empty-handed. Even if he has received assurances of American aid, as reliably reported, that aid has not yet materialized and he faces the December elections in Iran without tangible results from his trip abroad. If sending the aged statesman home with no results is calculated strategy by American officials, it is strategy that may boomerang. Unquestionably, the British hope the Iranian people will throw the present government out of office. They may have persuaded the American state department to play ball with them for another month in the belief that the election of a different premier might give them a new chance in Iran. If that is the case, the state department is backing the wrong horse. There is about the same chance that an opposition government in Iran would back down on the nationalization of oil as that the Churchill government will throw out socialized medicine. Every indication is that the British are out for good in Iran. Suppose that, empty-handedness notwithstanding, Mossadegh is re-elected. What then? Will the polite refusals he got during his last days in Washington rankle so deeply that he may turn elsewhere for aid? It is all very well for Americans to try to save John Bull's face in this matter up to a certain point. But to gamble on the internal political situation in Iran is dangerous at any time, and especially now. It would have been a better conceived strategy to grant the hard-pressed premier a few million dollars' aid, permitted the issuance of passports to the Americans who are waiting to go over to operate his oil industry, and send him home grateful. He may be beaten in December. But, on the other hand, he may not.

Do We Want a Truce?

ON Armistice Day the correspondent of the *New York Times* on the central front in Korea began his dispatch: "Recent developments in the negotiations at Panmunjom . . . have convinced some troops on the fighting front that their own commanders, for reasons unknown to the troops, are throwing up blocks against an agreement." What followed during the next few days must have spread that feeling. It has certainly reached this country. A large,

and we believe growing, portion of the American public is seriously beginning to ask whether the U.N. negotiators are in earnest in their avowed efforts to work out a truce. Members of the U.N. delegation to the Panmunjom talks have been quoted as saying that it is now established that the Communists want the fighting to end. The main features of a cease-fire plan are reported to have been agreed on by both sides. A truce is to go into effect along a line where the battlefield runs at the moment hostilities end, and there is to be a neutralized buffer zone two and a half miles wide on each side of this line. Yet every time the negotiators seem to be coming near to the moment when orders to stop fighting will be given, something happens. And usually—so far as the public knows—this takes the form of announcement by the U.N. negotiators that there is some new hitch they have just discovered and must iron out before a truce can be signed. This process began months ago when Secretary Acheson, on June 28, said we would agree to a truce at the 38th parallel and then, when the negotiations started, took that back. So many questions are being raised by the recent actions of the U.N. truce team that a statement from the highest level of the U.N. is badly needed. Why, with the essentials agreed on and the Communists giving up their demand for the 38th parallel, is there no truce? And if the fault is solely that of the Communists, why must our troops nevertheless go on fighting for a few hundred yards of ground which will have slight bearing on the final line—if, as and when one is established? A lot of men are still being killed in these local smashes; American casualties have now passed the 100,000 mark.

About That Report Of Atrocities

AT THE MOMENT when the truce talks in Korea seemed in most danger of being broken off, Col. James M. Hanley, chief of the judge advocate's section of the 8th army, released to the press a report accusing the Communists of atrocities against U.N. prisoners. The Red, he said, had killed more than 6,500 American prisoners in cold blood, 130 U.N. prisoners of other nationalities and more than a quarter-million Koreans. Why was such a report released at just that time? Colonel Hanley said he did it to warn U.N. troops regarding what they were up against. The principal effect, however, was probably to spread anxiety and anguish among parents whose sons have been reported missing. We do not doubt that there have been horrible atrocities. Even though dispatches from Korea and Tokyo are casting doubt on the Hanley figures, we would not be surprised if they were close to the truth. Atrocities are a part of war. This is always so—as men who served in the south Pacific can testify—and it is especially so in the Orient where human life is held cheap. Not all the atrocities have been on one side in this particular war, as reports on the operations of the South Korean security police have shown. Nevertheless, Colonel Hanley's figures are now said to have been compiled by himself alone and to have been published without being checked by any higher or international authority. In fact, as this is written almost all the higher ranks in the Pentagon, Korea and Japan are scrambling to duck responsi-

bility. Nobody seems to have known nuthin'. It was just a stunt that the colonel pulled off on his own. If an act of such possibly grave consequence could have been taken without the knowledge or approval of the colonel's superiors, it betokens a grievous lack of discipline in the U.S. 8th army and the whole U.N. command. We do not condone atrocities, but the dead cannot be brought to life. If the war crimes issue raised at this juncture should help kill the prospect for a truce, many parents of boys still alive in Korea would not soon or easily forgive those responsible.

Where to Scare Up Some Indians

SAYS a preparedness subcommittee of the Senate armed forces committee: If our fighting forces go on much longer on the path they are following now, they will presently wind up "all chiefs and no Indians." The Pentagon is not likely to forget that phrase, or the sharp criticism throughout the report on "Administrative Top-heaviness of Our Armed Forces" in which it occurred. What the report said, in essence, was that there are too many generals and admirals hanging around Washington. On September 30 there were 361 generals and admirals and 91,081 civilian defense employees in the Pentagon alone. Why, says the committee, on April 30, 1945, just before the end of the war in Europe, when the generals and admirals had more than 12 million men to command, there were only 397 generals and admirals and only 98,071 civilian employees around Washington! Now with only 3 million in the armed forces, the Pentagon is almost as crowded with brass. Colonels, says the subcommittee, now rate as brief-case carriers for the generals. They have to be given something to do! This is interesting in itself, and should be borne in mind by congressmen and taxpayers when the Pentagon askings come before the next session of Congress. But it should also be of interest to such citizens as are still trying to make up their minds about UMT. Military men almost unanimously rate UMT low as a producer of the sort of trained soldiers, sailors and airmen we need in our armed forces. But UMT as a producer of great numbers in uniform who would justify the presence of the great numbers of generals and admirals and other high-ranking officers? Ah, that's another matter. Very sound idea, that UMT, says the Pentagoner who wonders whether the Senate subcommittee could possibly have been looking at him.

Football Excesses to Be Investigated

TEN COLLEGE PRESIDENTS have been appointed by the American Council on Education to study what overemphasis on football is doing to American colleges and make recommendations as to what the 979 schools in the council should do about it. Inasmuch as several members of the investigating committee are presidents of colleges where "overemphasis" would be a weak word to apply to what has been going on in the football department, the members of the council should soon find out what the facts are. As if they didn't know! What the college presidents can do about the situation is another

matter. After all, twenty years have passed since the famous Carnegie report bared everything the A.C.E. committee is going to find out now. The presidents have never been able to do anything about that. Why hope for more now? It is said that this new investigation may lead to a recommendation in favor of doing away with spring football practice. Most of the coaches swear that this would hopelessly handicap them, but if all were handicapped in similar fashion the result might not be utterly tragic. And—who knows?—a football player here and there might find time to do a spot of studying! It is also said that the committee may recommend an end to bowl games. If it does, it will swing an ax at the root of much of the worst commercialization in this college sport. But if the presidents try to stop bowl games they will find themselves up against a formidable quadrilateral. First, the alumni—always the alumni. Second, the coaches, who see bowl games as the surest way to the highest-paid jobs. Third, the chamber of commerce interests which rely on the bowls for booster purposes. Fourth, most potent of all, the newspapers, whose sport pages would be bereft if there were no bowl games to fill in that spot between the first of December, when the bowl build-ups start, and the last of January, when the bowl autopsies run down and the baseball teams get ready to start for their training camps. As was said here more than a year ago, there is a very simple way for the colleges to end overemphasis on football. Let them do away with gate receipts. John Hopkins, Haverford and Grinnell have done that. Yet their students—repeat, students—still get plenty of fun out of football.

A Tidbit for Vishinsky

THE VOICE of America had a field day in the United Nations Assembly during the now famous exchange between Dean Acheson and Andrei Vishinsky. But it wasn't the official "Voice of America"—the radio program the state department beams to all parts of the world to extol the merits of U.S. democracy. This was the voice that speaks in the world press. As it spoke, for example, at the time of the Cicero riots. It spoke now from Florida. Mr. Acheson had lambasted the Communists for their ruthlessness in dealing with minorities. He told how, in Budapest a few months ago, "thousands of innocent and helpless families" were routed out by the police at day-break and forced to leave their homes within 24 hours for "camps and hovels in the country." This undoubtedly happened, but Mr. Acheson had no specific details to offer. Then Mr. Vishinsky took the rostrum. Brutality? He could be specific. He picked up that day's newspaper and recited the story of the shooting of the Negro boys by the sheriff in Lake county, Florida. Mr. Vishinsky naturally said nothing about the reason why the two boys happened to be alive for the sheriff to shoot—how the United States Supreme Court had stepped in to stop their execution and grant them a new trial under conditions which would not be a travesty on the American conception of justice. He simply told the story as he found it in the newspapers—any newspaper, French, German, Swiss, Italian, British, Canadian, American. He didn't even have to rely on the Russian papers. The tidbit was in all the press; all he had

to do was tear out the clipping, carry it to the U.N. platform and give this unofficial but undeniable voice of America a chance to boom around the world. A coroner's jury in Florida has found that the sheriff shot the manacled Negroes in self-defense. Mr. Acheson, on that day in the U.N., unfortunately had no means of self-defense.

C.O.'s Own Faith Ruled Decisive by Judge

FEDERAL JUDGE HARRY E. WATKINS of Huntington, West Virginia, has rendered a ruling on a Selective Service case which may have important consequences. A young Roman Catholic, Howard Everngam, refused to be inducted and asked for classification as a conscientious objector on the ground that, while he would fight in a "just war," his religious training had convinced him that "such wars are only theoretical in the present scheme of things." A Catholic examiner rejected the plea, saying that Roman Catholic teaching does not support the c.o. position. Judge Watkins held, however, that the decisive question was not Roman dogma, but whether the young man's own interpretation of his church's teaching led him to ask for c.o. status. The ruling, if sustained, will upset a number of other court verdicts. . . . Burma's supreme court has cleared Dr. Gordon S. Seagrave, "Burma surgeon," of charges of treason. Dr. Seagrave had already served six months of a seven-year hard-labor term. . . . Ihud, the small group formed in Palestine by Dr. Judah L. Magnes, late chancellor of the Hebrew University, declared that "the state of Israel must return to the Arabs everything it took from them and the Israeli government must strive for peace and friendship with the Arab countries."

The Struggle in Germany

HOW MANY Americans are aware of the swiftness with which events in Germany are moving toward a new crisis that will shake the West? Such Americans as are not absorbed in following the maneuvers of our politicians who are warming up for next year's election may be watching the delegates at the U.N. Assembly as they fling insults back and forth or the negotiators at Panmunjom as they trade charges of bad faith. Very little attention, however, is being paid to developments in Germany. Yet these daily grow more threatening to the whole future of American relations with Europe and even to the peace of that continent.

I

The issue which is pushing Europe toward this new crisis is German unity. Ever since the victorious allies, for administrative purposes, decided to divide Germany into separate parts, this paper has said that such a division could not last. When the belligerents in the cold war determined to make the separation into two Germanys fixed and formal, the Century prophesied endless agitation until the two parts came together again. It took no particular political prescience to make such a prophecy. There simply

is too much human feeling involved, too much spontaneous response in German breasts to the *ein Volk ein Reich* slogan, to make it possible that Germany would long remain cut asunder. Now the tide of demand for unity is mounting to flood stage.

Any Americans who have not perceived the strength of this popular outcry for unity should ponder the recent intervention by the Council of the Evangelical Church in Germany—the EKD. In editorials last week and the week before we registered our misgiving at what the leaders of the EKD have done. We were glad to discover that Protestant leaders such as Bishop Lilje, Pastor Niemöller, and Gustav Heinemann, probably the most prominent lay churchman in West Germany, were not participating. But that does not lessen the significance of the act of the council in sending Bishop Dibelius and an official delegation to Chancellor Adenauer to recommend political reunion now. When churchmen with their Lutheran background of hesitation to participate in political affairs take a step of such gravity, there must be a vast amount of popular feeling pushing them. For this is an instance in which the church is reflecting, not manufacturing, the opinion of its people.

II

Every dependable source of information indicates that the majority of Germans, in East Germany and in West Germany, are thinking today about just one issue—national unity. They discuss rearmament, but only as a subsidiary element in the drive for unity. They discuss the "peace contract" which the West is proposing to make with the Bonn government, but only as that bears on the prospect of unity. The way in which Chancellor Adenauer is stalling in his negotiations with the Allied high commissioners shows that he knows a "peace" which contains no promise of reunion is likely to be spurned by the West Germans. They have virtually ceased to discuss the Schuman plan. It is unity which absorbs German minds—unity, unity, only unity.

It is easy for the West to point out the dangers if the Germans rush into reunification on Communist terms, or even on terms anywhere near those proposed by the Communists. Germans who perceive the tragedy which could follow from reunification under Russian dominance—such a man as Pastor Niemöller, for example—can paint these dangers as clearly as do the Allies. But the majority of the German people do not listen. They see in national unity a gain of such decisive importance as to be worth chancing all the perils of later Russian efforts to gain control.

The correspondent of the *New York Times*, Drew Middleton, interprets the EKD demand for reunion as a product of the Evangelical Church's knowledge that in a reunited Germany the Protestants would regain ecclesiastical ascendancy. We question that interpretation, although it is possible that this factor has some influence. Far more important, we hold, is the belief of the Social Democrats that they could dominate the elections in a reunited Germany and the belief of the Ruhr industrialists that in such a Germany they could quickly regain their former economic position. But the one factor which is more powerful than any other, or than all others put to-

gether, is the feeling of millions of Germans of all parties, all churches, all classes that in the very nature of things Germany should and must be one united nation.

III

The Communists have been very adroit in their encouragement of this feeling. While the Allies have given the impression of hanging back, of being willing to make only such concessions as are wrung from them and of haggling over these as long as possible, the Communists have suddenly become all sweet reasonableness and generosity. They have offered free elections, with a commission of Germans from both zones supervising the conditions. They have picked up the platform of "unity and neutralization" proposed by Secretary of State Byrnes in his famous Stuttgart speech and have said, in effect, "Sure! Why not?" They have warned that the Allied proposal for German troops in a NATO army would mean Russian enmity, heavily increased taxes and Germans under the orders of American, French and British officers. A unified Germany, they have said, would be truly sovereign, would maintain only such armed forces as it desired and would control them itself. Is it any wonder that this sounds enticing?

The Bonn government is having a hard time meeting this Communist approach. Already, it is reported, a large proportion of the Bonn deputies in their private talk favor the Communist invitation to round table discussions of the Communist plan for union. Chancellor Adenauer argues that West Germany should "integrate" with the western Allies first, and then expect unity and the regaining of complete sovereignty to follow. But "integration" means German forces in a Western army—and precious few Germans of whatever party want that. And "integration" means the abandonment of hope for restoration of the territory taken by Poland. Or at least, so the Communists insist.

This question of the eastern territories is more important than many in this country realize. There are from eight to ten million refugees from this region stewing in their own bitterness in Germany today. All they care about, all they dream of, is getting back the portions of the old Germany from which they were driven. The Allies have nothing to offer them in this regard. They have, in fact, accepted the separation of this territory from Germany as a *fait accompli*. Russia could sweep all Germany into its camp by offering to return the lands east of the Oder; if the stake in Germany becomes sufficiently vital to the Kremlin it may do so any day. In the meantime, it can dampen enthusiasm for Dr. Adenauer's program of "integration" by merely hinting that part of the price to Germany will be loss of East Prussia forever.

Moreover, in the eyes of many Germans "integration" is not as attractive as Westerners would like to believe. If it goes through, the Bonn government will of course think itself eligible for greater American financial assistance. But that is not as important for Germany as for Britain and France. Germany is already doing pretty well in regaining its economic feet. West Germany's exports have gone ahead of England's. If freed from all outside controls the German steel industry with its present plant could produce at the rate of 30 million tons a year. To a nation

with Germany's industrial potential "integration" with floundering France and England looks like a move of doubtful benefit. If it occurred, Germans would expect both those nations to do what they could to protect their own staggering economies by placing shackles on German production. But if integration does not take place, Russia can offer the hungry markets and the inexhaustible raw materials of the east.

IV

How is the West to deal with the situation which this German longing for unity creates? The London *Economist*, one of the most level-headed journals in the world, thinks that the only policy for the Allies to follow is to become hard-boiled. Let them serve notice (1) that under no circumstances will Allied occupation forces be withdrawn until the world tension ends, no matter what offers of withdrawal the Russians make, and (2) that if West Germany does not sign up with the West, the West will consider it an enemy battlefield in case of a future war with Russia, and treat it as such. This, hopes the *Economist*, might bring the West Germans who are dreaming of immediate reunion to their senses.

We doubt it. Such a policy, if adopted by the Allies, we fear would prove as dismal a failure as have all the other hard-boiled measures for dealing with Germany, from the Versailles treaty to the Morgenthau plan. For if the Russian troops withdrew while the Allied troops remained, the Allies would soon be so execrated that they could not stay, since every day's stay would be making more German Communists. And the threat to regard any region as a future battlefield is not likely to be decisive with people who expect that to happen anyway, no matter with which side they line up.

The press in this country, insofar as it is discussing the threat implicit in the German agitation for national unity, talks as though that threat would be of only one sort. If this should happen, it is said, Russian domination of the Continent all the way to the Rhine would soon become a reality—and then the international fat would be in the fire. A more dangerous threat, however, might well prove to be of another sort. It might prove to be the threat of a newly united German reich with a revived military power, playing Russia against the United States and moving through the old nationalistic cycle to another effort to control Europe. It is this threat, we believe, which moves such men as Bishop Lilje and Pastor Niemöller to dissociate themselves from the clamor for unity.

Yet the drive for German reunion on such apparently attractive terms as the Communists are now offering—or on such terms as many Germans believe they soon will offer—has such popular feeling behind it that the West can deal with it only in one of two ways. The first is stern repression, insisted on by the occupying powers and backed by military force. That would produce a temporary solution, to be followed by a more explosive crisis. The second is to go beyond the Communists in offering the Germans an alluring future. At the moment, the West is trying to find a third way somewhere between these two. But there is no such way. For if the Western nations stick to their present policy, the West German people will reject it, the Adenauer government will fall, the NATO program will

collapse—and the Russians will have won a greater victory than in China without moving a soldier. It is time for the United States, Great Britain and France to make some drastic and speedy decisions.

The Hour-a-Day Work Week

EDITOR THE CHRISTIAN CENTURY:

SIR: In some ways I am sorry that Winston Churchill was re-elected to Parliament last month. Wait a minute! Save your nasty words! I am not minimizing the Honorable Winston. I will throw my hat as high in the air as anyone for a man who has done nobly for his country, his world and his race—the human race. His ten-inch cigar is an emblem of hope. In the United States we have the Statue of Liberty, and in Great Britain there is Winston's cigar, both symbols of freedom. We trust it will light Britain's way through the perilous seas of austerity and other rocks.

But what am I doing? I did not start out to pick a bouquet for Mr. Churchill. This is a lament that he defeated in the Woodford, London, constituency a Man with a Great Idea. The defeated candidate was Alexander Hancock, a retired shoe manufacturer, who ran on a platform calling for "a one-hour-a-day work week," which he practices, so he said, himself. There, my masters, is a Statesman, a man after my own heart, a man of vision and genius. I had the idea before he did.

That is the way I long have sought,
And mourned because I found it not.

I wish Mr. Hancock might have had a chance to put this liberating idea on the statute books.

I have always encountered a miserable, obscurantist prejudice in favor of an eight- or twelve-hour day. The butcher, the baker and the candlestick maker (that is, the United Illuminating Co.) have always compelled me to work, if not from early dawn, at least too long, so that my spirits become soggy by 10 a.m. Even then I cannot make both ends meet, so one end has to be carrots. It is an imperfect world.

But there is a silver lining, which I point out to you. If you have to work eight hours a day for slave drivers, you can work one hour a day for yourself. When you leave the slave pen you can have one "crowded hour of glorious life" doing something that does not make sense, except that you want to do it. If that isn't good sense, what is?

Some of your readers may get a new outlook on life from this. For perhaps I am not the only complete nitwit who reads your paper. In fact, as I look over your correspondence columns I feel that that is a reasonable possibility.

There are two inexorable conditions to be observed. One, the work must have no financial return or value at all. Two, there must be no conceivable point at which it would be of any use to anyone. Stick to those two rules and you can have a whale of a time.

For instance, a block away lives a bookkeeper who gives

an hour a day to the art of the flute. Oft in the stilly night—or it was still until he began—with his weird notes there comes to mind a text from the Bible, "O Lord, how long!" Then I think of a more fitting text: "Life is more than meat, and the flute than a double-entry ledger." The man at the filling station is writing a novel in his hour a day working for himself alone. He has not let me see it. I suspect the casualty rate in it is high. I know that there is not a drop of gasoline in the five hundred pages already done. I am acquainted with a manufacturer who does needlepoint. He has covered a pillow with it. The stitches are either Surrealist or Dada, but they brought him freedom of soul.

For myself, I would like to take up carving little ships in bottles. But such things are too high for me, I cannot attain to them. So I guess my hour a day will have to be given to restoring antiques, including

Yours,

SIMEON STYLITES.

V E R S E

Autumn

LEAF by leaf
And day by day
The richness falls
And rots away.
The round profusion
Rags in flight—
Turns angled dark
Against the light.
The flesh wears off
Upon the bone,
The spirit thins,
Becomes ingrown.
Each crumpled, brown
And papery grief
Drops day by day
And leaf by leaf.

EDITH LOVEJOY PIERCE.

The Path of the Bird

SUMMER is the path of the bird,
The sun its way.
No road can be inferred
From signs of stone or clay.
Across the sea, the sky
There is no road but day.

For tropic sun I spurn
All pathways and all charts.
Now, when the day departs,
Hedge me about with light.
Great sun, before me burn.
Across the dizzying sea
Let me not lose my way,
Whose only way is Thee.

EDITH LOVEJOY PIERCE.

Another in the Series of Articles by the
Editors of *The Christian Century* in
A Gallery of Great Churches

New York's Riverside

What Is Happening Today in This Mighty Church in a Great City?

EVERYBODY knows Riverside. That is to say, everybody who knows anything about American churches knows the cathedral-like fane with its soaring massive tower that crowns New York's Manhattan island. Riverside Church, under its present name and in its present location, is only twenty years old. Yet there is probably no better known Protestant church in this country. Just as its commanding physical location makes it one of the sights of New York, so the fame of its pulpit and the projection of its ministries make it a beacon in American Protestantism. There it stands, the Hudson flowing on its western side, Grant's Tomb and the academic huddle of Morningside Heights under its shadow, the city stretching away on the north to the majestic George Washington bridge and the mountainous pile of the Columbia-Presbyterian medical center and on the south to the lifted fingers of the downtown skyscrapers. Its physical presence is something no New Yorker, no visitor to the metropolis, can shut out. Its spiritual importance demands a place for it in any gallery of great American churches.

I

To many, the story of Riverside's growth to its distinction as one of this country's great churches is the story of Harry Emerson Fosdick, with perhaps a large dash of John D. Rockefeller, Jr., added. The question most frequently asked by those who thus think of Riverside is, What has happened there since Dr. Fosdick resigned six years ago? That will be answered presently. But at the very beginning set this down firmly: Riverside Church is more than the projection of a few remarkable personalities. It is, to be sure, the sounding board for a great preacher like Dr. Fosdick, and his successor, Robert J. McCracken. It is a testimony to the faithful stewardship of a great layman like Mr. Rockefeller. But it is more than that, much more. It is a church. It is a church with a history, a tradition, a congregational entity, a sense of mission, an ongoing vitality which in its totality is more than the sum of the contribution of individuals.

In many respects, the story of Riverside parallels the story of hundreds of Protestant city churches—with a significant difference. It is a city church which has stopped running. It spent almost a hundred years trying to keep ahead of the population shifts of New York, but now it has dug in "for the duration." It tried to run away from bad housing, slums, noise, bad schools, commerce, racial neighborhoods. It tried to find good housing, good schools, good order—all the things a middle-class Protestant city congregation usually looks for. It could never escape the city's challenge. So now it has taken its final stand on Morningside Heights.

In 1841, 364 members of the Stanton Street Baptist Church, feeling the "uptown" urge already pulsing

through a city of 300,000 which stretched from the Battery to what is now 12th street, bought a church building standing at Norfolk and Broome streets and formed the Broome Street Baptist Church. Fire destroyed that building seven years later, so they moved to another site on the same street but a bit farther uptown. During the Civil War the congregation moved again, this time following the trend of population all the way north to 46th street, just off Fifth avenue, where it renamed itself the Fifth Avenue Baptist Church.* For more than half the 110 years of the congregation's history it lived under that name.

At the time of the First World War the Fifth Avenue Baptists discovered their neighborhood overrun by business and moved again—this time without taking another geographical title—to a striking structure at Park avenue and 64th street. From there came the long jump to Riverside Drive and 122nd street, where the present church was dedicated in February 1931.

Over the years the congregation had been served by some of the nation's most widely known ministers. The pastorates of W. H. P. Faunce, of Charles F. Aked, of Cornelius Woelfkin, each played a part in making liberal American Protestantism what it is today. But it was with the calling of Dr. Fosdick to succeed Dr. Woelfkin in 1926 that the church may be said to have become a national institution. Dr. Fosdick was already a notable figure in New York's civic life, and a controversial figure in the ministry. As an avowed "modernist," a professor at Union Theological Seminary and a preacher who had been forced to end an eight-year occupancy of the pulpit of the First Presbyterian Church on lower Fifth avenue by conservative pressure in the New York presbytery, Fosdick had become almost a symbol of the struggle for intellectual freedom within American Protestantism. He was such front-page copy that from the day it was known he was to become pastor of the Fifth Avenue congregation it was likewise apparent that the church on Park avenue could not begin to hold the crowds which would flock to his preaching.

So the final move to Riverside Drive cannot be set down as another effort to keep ahead of the slums or the encroachments of business. As a matter of fact, the congregation left Park avenue at the very time that street was turning into New York's symbol for wealth. The move in 1931 was not away from but toward the city's crowds. It sought a site where a church could be built large enough to serve a multitude. The location selected was geographically central to the residences of members. More impor-

*A congregational tradition holds that the rector of the Episcopal Church of the Heavenly Rest asked the pastor, "Why do you call yourselves the Fifth Avenue Baptist Church when you are not on Fifth avenue at all?" To which the Baptist minister replied, "My friend, we are as near to Fifth avenue as you are to the Heavenly Rest."

tant, next door stood Columbia, Barnard, Teachers College, Union Seminary, International House, to which would soon be added the Juilliard School of Music—one of the world's great student centers. Yet before the first decade was out, the Riverside Church found another slum area of Puerto Rican D.P.'s and the sullen tide of Harlem creeping close to its doors. It has never thought of running again. At the peak of the heights overlooking the river and the city it took its stand. There it will remain, as permanent as the university and the national shrine which lie on either hand.

II

For fifteen years Dr. Fosdick drew large congregations to the great church which had been built on Riverside Drive. In accepting the call to succeed Dr. Woelfkin he had laid down three requirements: affirmation of faith in Christ must be the only requirement for membership, with baptism in any form requested or without baptism; all Christians regardless of denominational background must be eligible for membership; and there must be a larger church. The three specifications had been gladly met. The new sanctuary seated 2,500, and overflows into the chapel and other rooms fitted with loudspeakers sometimes brought the number of worshippers to 4,000. As the throngs increased, members were furnished with identification cards so that, if they came early enough, they could be fairly sure of getting in. Who could follow such a ministry? What would happen when Fosdick retired?

Five years ago the test came. Dr. Fosdick stepped out, and another figure stood in the great stone pulpit, Robert J. McCracken. But who was Robert J. McCracken? Most American churchmen had never heard of him. He was, they were to discover, a Scot who, after eight years of teaching and preaching in Canada, had not begun to rub the burr from his voice. Graduate of Cambridge and Glasgow, where he took his divinity degree, he had been called to Canada as a professor at McMaster, the Baptist college in Hamilton, Ontario. In his eight years there he had gained a dominionwide hearing. ("The Scottish preacher," he says today, "is welcome from Halifax to Vancouver.") Except for a few ventures to cities on the southern shores of Lakes Ontario and Erie, however, he had done no preaching in the United States. A Riverside trustee had discovered him filling a summer engagement at Toronto's largest Baptist church.

With almost no public fanfare, Dr. McCracken took over the responsibilities Dr. Fosdick laid down. He was young, just turned forty. He was unknown. He had no radio following. He had written no best-sellers. The press had only such a mild interest in him as it would have shown toward any newcomer in the Riverside pulpit. Could he hold the Fosdick following? Certainly this new minister did nothing to dramatize his presence in the metropolis. Yet there was no falling off in the size of Riverside's congregations. The membership kept climbing. It stood at 2,900 in 1946; it is almost 3,500 today. The budget kept going up, with contributions increasing from \$133,000 in '46 to a present \$201,000. More significantly, the number of contributors has risen, and the amount of the average pledge, during this same period, from \$62 to \$85. But more about that later.

One of the first impressions Dr. McCracken makes on almost everyone he meets is his openness and simplicity of character. When studying Riverside, *The Christian Century* had the unusual experience of hearing seven persons with an intimate knowledge of the church, some on its staff and some in neighboring institutions, successively use exactly the same phrase: "The man is entirely unpretentious." There is none of the posture of the "big city preacher" about him. He is just what he is—a quiet man, under average height, solidly framed, black haired, smooth-shaven face, gray-blue eyes that flash from conviction, crinkle into a sudden smile, invite friendship and probably, if the occasion demands, can be sternly reproving.

Once he mounts into his lofty pulpit, with the scarlet of his Glasgow hood standing out against the white stone tracery of Riverside's altar screen, the man is wholly concentrated on his preaching. The text of his sermon lies before him, as did Fosdick's, but he is free from any visible dependence on it. He hitches the upper part of his body back and forth in his intense effort to drive home his points; his hand grips at the edge of his gown or tries to ease the discomfort of collar and tie. An elaborate and unobtrusive public address system carries his voice without strain to the 1,400 on the church's main floor and the 1,100 in the two galleries. The Scottish burr rumbles in almost every sentence, and there are pronunciations which Riverside has become accustomed to but a stranger will mark. (How long has it been since you heard the Psalter called "The Book of Sams"?)

It may have been sheer happenstance, but the whole service at Riverside on the morning the Century chanced to be represented in the congregation seemed to take on a Scottish cast. Not only was there the burr in the pastoral prayer and the sermon; the hymns began with the Duke of Argyll's metrical version of the 121st Psalm, both anthems sung by the choir were metrical versions of other psalms (the 91st and the 23rd) and the congregation could let itself go in Isaac Watts' "From all that dwell below the skies." But the rich liturgy, the great robed and capped choir, the swelling periods in which the organ took over, the measured tramp of frock-coated laymen bearing the collection plates in almost military formation to the altar, the disembodied voice which, by virtue of American gadgetry, opened the service and pronounced the benediction—these certainly were not Scottish. Still, the Scottish impression persisted.

What is Dr. McCracken's preaching like? Perhaps one who does not listen Sunday after Sunday is imprudent to attempt an answer. The first volume of McCracken sermons has just been published by Harper; the curious can look into that. One is asked, Does he preach like Fosdick? He does and he doesn't. His sermons are not long—from 30 to 35 minutes. They show the same concern with problems of personal living represented in the congregation before him. There is the same frequent resort to illustration, though McCracken's illustrations are more likely to come from "literary" sources. There is much the same skill in putting difficult issues into terms easily grasped by a heterogeneous audience. There is the same direct appeal—this man, like his predecessor, is preaching for a decision. Perhaps it would not be unfair to say that his preaching is concerned with the same sort of themes

that concerned Fosdick, and his way of doing it is as reminiscent of that master of the pulpit as the Riverside congregation could have expected from a Scot whose only other settled pastorate was in Glasgow and whose training was gained in the Calvinistic classrooms presided over by doctors of divinity of the rock-ribbed Church of Scotland.

That is to say, McCracken's preaching is that of a solid Scottish evangelical. There is little verbal ornamentation, only a rare glint of pawkish humor, not much of that lightening by a surprising turn of phrase or an arresting homely illustration which formerly made Riverside sermons as effective when heard over the radio as within the setting of the stately church service. Since coming to New York, Dr. McCracken is aware, there have been changes in his homiletical method. He has discarded the leisurely biblical introduction his Scottish training encouraged, but which often took up the first ten minutes of his sermon. Now, whether he uses a text or not (sometimes he does, sometimes he doesn't), he plunges fast into whatever issue his sermon is considering. But when he refers to the Bible, he cannot take for granted the knowledge of that book which was general in his Canadian congregations.

What is the Riverside congregation? First of all, of course, it is made up of members, both regular and affiliate. (The affiliates are not included in such statistics as are given in this study.) Members come from all over Manhattan, from Long Island, Brooklyn, Westchester and New Jersey. They are not, the records show, predominantly drawn from the membership of other New York churches. There are not many of the very wealthy, and few manual workers. But there are hordes of professional people—doctors, lawyers, teachers—and quite a scattering of men and women connected with the arts. Then there are the students from near-by colleges and professional schools. There is a heavy sprinkling of Orientals and a lighter one of Negroes. Both groups are drawn from the crowded 125th street region only three blocks away. And there are the visitors—a stream which never ceases to flood in from all over the nation and from abroad. On an average Sunday morning as much as half the congregation will not be members. Yet a Riverside deacon, asked whether there had been any noticeable changes in the congregation since the change in preacher, said that the only one of which he was aware is that today the proportion of members to visitors is higher than it used to be.

Dr. McCracken's preaching schedule is heavy. The Riverside church board thinks continuity in the pulpit is important; he agrees and shapes his engagements accordingly. His college engagements come while on vacation. From the last Sunday in September through the first in January he occupies the pulpit without a break, save for one Sunday when, at his solicitation, Dr. Fosdick preaches. Then he takes two Sundays off, but returns for a continuous period from the fourth Sunday in January through Easter. On the Sunday following Easter, Dr. Fosdick preaches again. Then Dr. McCracken comes back to the end of May. June is vacation; he spends most of its Sundays preaching college baccalaureates. From the first Sunday in July to the end of the summer quarter at Columbia, he is again in the pulpit. Those are the best attended services of the year, and Dr. McCracken regards them as affording the year's finest opportunity, for he is

preaching to throngs of teachers and other summer students who can carry what he says to every part of the country.

In addition to preaching on Sunday, McCracken continues a Fosdick tradition by delivering two series of mid-week lectures, five in the fall and five in the spring, which draw large crowds. These are carefully prepared and, if the one heard by *The Christian Century* was representative, masterpieces of popular exposition. That particular lecture on "Psychology—Religion's Ally or Adversary?" was the first in this fall's series on "Studies in the Psychology of Religion." At least one listener was moved to admiration by the ease with which the lecturer helped an audience filling the Riverside assembly hall see the significance of Stanley Hall, William James, James H. Leuba, Edward Scribner Ames, Freud, Jung and Adler. At the end it was easy to understand why a faculty member in a neighboring school had said that the minister at Riverside is a better teacher than preacher, and a better lecturer, if that is possible, than his predecessor.

In addition to constant speaking engagements—and no reference has been made to his many talks before various organizations in the Riverside church as well as before dozens of other groups in the New York area—the pastor of Riverside carries a staggering load of pastoral care. Some of this is done through pastoral calling. More has to be done by letter, and it is true pastoral care because the letters are not form letters. On top of this comes incessant counseling with the confused, the despairing, the friendless, the tormented who visit the reception room of the minister's suite on the 18th floor in the church tower as patients crowd the office of a successful physician. Dr. Fosdick started that stream of the spiritually needy flowing. It has kept up since Dr. McCracken took over. It gives the minister a constant view deep into the individual and family problems of a great city, where many are cut off from their moral and cultural roots. He frankly says that he is constantly forced to deal with cases for which nothing in his pre-New York experience had prepared him.

As minister of Riverside Dr. McCracken seems most concerned with two things. The first is his church's responsibility for the Negroes, Puerto Ricans and Orientals in the blighted area which Harlem is pushing up almost to the church's doorstep. We will come back to that subject. The pastor's second great concern is for the relation of Riverside with the neighboring schools, especially Columbia. At the time the *Century* made its study, he was in high spirits at the changed attitude toward religion which has marked the passing of the Nicholas Murray Butler regime at the university, the effect of which is now beginning to be felt at Riverside. A hundred members of the Columbia faculty—70 from Teachers College—are members of Riverside Church. One of Riverside's ministers is a member of the university's group of religious counselors and instructors; he holds academic rank as a Protestant counselor. The vice-provost of the university addressed Riverside's opening "church family" dinner this fall, and stressed the importance of the church to the university. Everything now points toward a closing of the gap which has divided the two—a gap which has been wider intellectually and in spirit than the narrow street

dividing the Riverside building from the university campus.

One night not long ago the pastor of Riverside led a representative of this paper to the southern windows in his tower eyrie. Night had fallen. Long lines of arc lamps traced the tunnels of the streets as far as the eye could follow. Brash neon signs were reflected from the Jersey shore in the black mirror of the Hudson. Far away red lights to warn off planes twinkled from the top of the Empire State building and its kindred skyscrapers. And in between, piercing the night like some man-made Milky Way of a million stars, shone the windows in the countless apartment buildings of upper Manhattan.

The visitor looked at the spectacle beyond the window and then at the silent man beside him. "How," he finally ventured to ask, "can any man preach to *that*?" The answer came instantly, yet in a voice so low one scarcely heard it. "What right has any man to preach to *that*?" Perhaps it is partly because he asks himself that question that Robert J. McCracken, at Riverside, is proving he has a right to preach to *that*.

III

But Riverside Church is more than a preaching station for this transplanted Scottish preacher. First and extended attention has been given Dr. McCracken because he is still so largely unknown to American churches at large. One must guard, however, lest this distort the total picture. And there is so much which belongs in the picture, quite aside from the work of the preaching minister, that one despairs of bringing any large part of it in within the space limits of this study.

Riverside has a collegiate ministry. Dr. McCracken is, in the eyes of the public, *primus inter pares*. Within the congregation, however, the emphasis is heavily on the *pares*. The four ministers work as a team. Or, more correctly, as colleagues who understand one another, respect one another, and have arrived at such an accustomed collaboration that their balanced contributions to the ministry of a great institution have become more instinctive than following any blueprint.

There is a blueprint. Riverside has been analyzed by efficiency engineers from outside three times in the past twenty years. The latest study produced an organizational chart whose three closely typed pages, dated April 1949, must have delighted any business executives on the church's boards. The ministers follow the chart, for it simply puts on paper the way in which they want to work. A collegiate ministry, as they interpret that impressive-sounding but not too clear term, means one made up of men from different denominations in which each man has his own job and is expected to do it in his own way. The others may, and do, confer with him, and he with them. There is, one gathers, more of this consultation now than in the days when Dr. Fosdick was senior minister. One also gathers that tensions over precedence, prerogatives or straying off one's own preserves are, in the Riverside collegium, virtually unknown.

Oldest of the Riverside ministers, in years and in term of service, is C. Ivar Hellstrom, a Congregationalist. Professional religious educators will not need to be told about Dr. Hellstrom and the skyscraper church school which he

heads. It is a skyscraper school in the sense that its classes meet for three hours on Sunday mornings (the junior and senior high departments for an hour and a quarter Sunday morning and for four and a half and three and a half hours respectively on Friday nights) in rooms scattered all the way from the subbasement to the 20th floor of the Riverside tower. It takes a good traffic officer to keep the youngsters moving in orderly fashion on the four large elevators from classroom to chapel and back to classroom again. There is bound to be some congestion at peak periods around the elevator doors in the main foyer, for the Riverside church school, with its total enrollment of 618 (not counting the Parents' Fellowship), is about three times as large as anticipated when the church was planned.

This church school, as would be expected, is a carefully supervised enterprise, with instruction at professional level. Many classes in the lower grades have a waiting list; each fall the church bulletin reminds parents that their children must be enrolled before the opening of the school year if they are to get in. The nine grades are taught by paid teachers who either are or have been school teachers. The departments are under five supervisors who, in addition to their teaching experience, have degrees in religious education. Most of the high school classes are taught by students who have taken work in religious education at Union Theological Seminary, just across the street. There are volunteer assistant teachers attached to every class below high school level. Members of the church school staff are drawn from a wide area, many coming every Sunday morning at 9:30 from as far away as Brooklyn, outer Long Island or Westchester county. They estimate that supervisors must spend from 20 to 25 hours a week at their tasks, teachers from six to eight hours.

Dr. Hellstrom is a "progressive" educator. The Riverside school, under him, is a "progressive" school. It follows no standardized curriculum, but its work is in no sense improvised or haphazard. The ground covered by each class has been laid out in line with what is known about the religious development of children, and to provide a growing familiarity with the Christian heritage. Within these limits each class has great freedom to work out its own curriculum. The school as a whole is kept pointing in the desired direction by weekly written reports from all staff members and through weekly conferences between teachers and supervisors, and supervisors and Dr. Hellstrom. As the youngsters in the Riverside school plan and conduct services of worship, benevolent projects and their units of study, as they prepare the plays, scrapbooks and other features of their assignments, Dr. Hellstrom contends that they absorb as full a knowledge of Bible content and Christian teaching as is obtainable in any church school.

In reporting the enrollment of the Riverside church school a few lines above, the phrase was used, "not counting the Parents' Fellowship." In many respects, however, the part played by parents is the most important aspect of this enterprise. The whole fellowship meets a few times each year for special family services and for parent-teacher meetings involving all departments of the school. There are more frequent meetings of parents on a departmental or class basis—some of these every week. Then as a regular part of the church school on Sunday there are two or three groups for parents and led by parents. The two hundred

parents who attend are in one group or another according to the age of their children. It is probably true that the unusual proportion of faculty and professional people in Riverside's membership helps build a sense of parental responsibility for cooperation with the church school. But The Christian Century knows of few other churches which, in this vital respect, can match what goes on at Riverside.

Directing so carefully supervised a church school as that at Riverside is a full-time responsibility. But Dr. Hellstrom carries others. He must administer the weekday nursery-kindergarten school, which is also in session on Sunday. This started as a small play group and has grown to eight groups with an enrollment of over 200. It operates on fees which aggregate more than \$50,000 a year. Scholarship funds provided by the church make it possible to have its attendance reflect the interracial spectrum of this part of New York. The arts and crafts program, also on a fee basis, offers 21 courses ranging alphabetically from bookbinding through chair seating and basketry to weaving. Annually it brings into Riverside hundreds otherwise out of touch with the church. There are the usual Scouts and organizations for teen-agers. There's a symphony orchestra. There are activities in the gymnasium and the bowling alleys. Most of all, perhaps, Dr. Hellstrom has carried responsibility for development of the Riverside Guild, a body of more than 300 young people, mostly over college age, with an extensive program on Sunday and Thursday nights.

Next in years of service is Norris L. Tibbetts, who came to the Riverside ministerial collegium ten years ago from the Hyde Park Baptist Church in Chicago. Dr. Tibbetts has charge of what Riverside's organizational chart distinguishes as the "division of church fellowship," the "division of support and interpretation" and the "division of building operation." His, in other words, is the primary responsibility for the pastoral work of the church and for seeing that the total organization runs smoothly. In an enterprise on the scale of Riverside, he functions as a sort of superlatively effective chief of staff. Dr. Tibbetts is in demand as a speaker, both at Riverside and outside. He conducts the famous men's class of 300—an organization which started in the old Fifth Avenue church under the teaching of a young lawyer named Charles Evans Hughes, and became a regular beat for the press when Mr. Hughes, whose legal practice had become demanding, turned it over to a young businessman named John D. Rockefeller, Jr. Tibbetts serves on numerous denominational and interdenominational bodies. But the core of his responsibility is pastoral.

How does a Christian minister discharge his pastoral office in a city church with 3,500 members, of whom less than 1,300 live in the Morningside Heights neighborhood? One hundred and forty-two of Riverside's members live on Long Island; 233 in Westchester county; 52 beyond the state line in Connecticut; 223 in New Jersey. As the day school situation in this part of New York grows worse—with the closing of the Horace Mann and Lincoln schools at Teachers College it has become very bad indeed—Riverside's membership is steadily moving toward these suburbs. The remarkable fact is that so far this has involved almost no loss in membership. When a Riverside family leaves Morningside Heights for Jersey, it still gen-

erally packs the car on Sunday morning with parents and children and shoots in over the George Washington bridge in time for church school. But how does a pastor look after a congregation so scattered? How does he care for the thousand members who are single women and single men, most of them living in single rooms tucked away in apartment-house warrens? How does he follow up the scores of "prospects" whose names reach him every month?

Ask such questions of Dr. Tibbetts and he emphasizes the weaknesses in Riverside's program of pastoral care. Yet it is astonishing how many lives that program touches. To begin with, Riverside's membership is divided into 75 zones, under 130 zone leaders—in many cases husband and wife. These zones cover the suburbs as well as the east side, west side and Morningside Heights sections of Manhattan. Zone members meet in social gatherings, sometimes in the apartments and homes of members, sometimes at the fellowship dinners served in the church after Sunday morning services. Zone leaders are expected to keep an eye out for individuals or families needing pastoral help. Such a system, of course, is by no means foolproof. The Century was given a glimpse of some of the difficulties at a meeting of zone leaders where experiences were exchanged in sometimes hilarious and sometimes sobering detail. But the system works sufficiently well to permeate this large and scattered membership with a surprising sense of fellowship. Riversiders like to claim that their members find "the spirit of a country church in a great city." It isn't quite like that; in a church of such size it couldn't be. But Riverside members are not lost in the cold impersonality of a card-filing system.

All the ministers render a constant service of personal counseling for those who come to them at the church. Dr. Tibbetts probably does more of this than any of the others. This ministry, of course, is by no means confined to the church's membership. In fact, a majority of those who seek such help are not members; religious rootlessness is frequently one of their troubles. Sustained mailing of printed matter is used to draw the dwellers in the surrounding neighborhood into the church's varied activities. "If you don't find anything else in your mailbox," said a student, "you can count on something from Riverside. And it's always attractive." Added to all this is a pastoral relationship maintained through letters which has few parallels.

This pastorate through the mails has at its base a "rush sheet" which goes to every minister and staff worker every morning. On this Dr. Tibbetts' office lists all known important personal items regarding members of the parish—births, deaths, illness, hospitalizations, operations, travel, return from travel, promotions, everything of that sort. Every member of the staff who has had personal contacts with the persons or families mentioned is thus given a lead on where a pastoral letter that will be welcomed can be sent. The church itself sends flowers to families that are in great joy or sorrow; the ministers write. And these letters—this needs to be underlined—are not forms. They are personal, intimate, in the truest sense pastoral. For example, the Century's representative happened to drop in on Dr. Tibbetts just after he had written to a member on Long Island, a single woman shaken by the sudden

death of a brother on whom she had leaned heavily. The letter which had gone to that stricken woman was four handwritten pages long, and every line in it must have told her of a Christian minister who not only sympathized but had thought long and hard about how she was to meet her changed situation, and had tested suggestions to make in his desire to help her. That letter was as personal as any pastoral call, and a great deal more helpful than most.

Of J. Gordon Chamberlin, the fourth minister on the Riverside staff, not much need be said here. Dr. Chamberlin, a Methodist with experience at the Hennepin Avenue church in Minneapolis and Christ Church, New York, had been installed at Riverside (by the Methodist Bishop Oxnam!) only a week before *The Christian Century* made its study. It is too early, therefore, to report on his work. His responsibility is primarily for the church's work with students. A student forum with almost 50 present at 9:30 in the morning was already under way on Dr. Chamberlin's second Sunday. If this study had been postponed a year, this department of the Riverside program would probably be shown as one of the most vigorous and varied in the church. Certainly the church will put into it much more vigorous attention than it has received in the past.

If space permitted, a full account would be given of the work done by the assistants to the ministers. The names, and a mere hint of the services, of two will have to suffice. Mrs. Edwina Hazzard has been at Riverside since 1942. Her responsibilities include work with the women's society, guidance of the activities of the church's social committee, a share in the program of the Riverside Guild and incessant personal calling. Mrs. Hazzard impresses one as a woman of unusual ability, who does her work with imagination and a sympathetic understanding of people.

Miss Mary Downs came to Riverside about twenty years ago as a professionally trained social worker. She is still on the job. When individuals seek aid from the church's personal and financial resources, Miss Downs handles the case. She has also been able to expand the ministry of the church to the needy by her remarkable ability to secure cooperation from the right private and public agencies, not only in New York but, where circumstances required, elsewhere. Riverside, through Miss Downs, shows how a church can use the finest social work techniques and lose none of its Christian impact in the using.

IV

Another at Riverside who bears responsibility on a level with that of the ministers is George J. Heidt, the business manager. Mr. Heidt reports directly to the church's board of trustees and finance committee on such matters as budget, plant maintenance, endowments and trust funds, and the multitudinous business affairs of a widely ramifying enterprise. He is in charge of the 35 full-time maintenance and operating employees and has much to do with securing many of the other employees who make up the full-time staff of 69. The man who carries the business manager's load at Riverside can nearly make or break the whole effort. This man meets that test.

What does the Riverside Church budget look like? It is really two budgets. To know why, it is necessary to

recall a bit of the church's history. When the great church was built, at a cost which has never been made public, the move from Park Avenue was financed in three ways. The church's former property was sold (to the Central Presbyterian Church) for \$1,500,000. The congregation gave an equal amount. And John D. Rockefeller, Jr., as a memorial to his mother, gave the 400-foot tower, in which he placed the 72-bell carillon now so familiar to New Yorkers. He has also provided an endowment for the upkeep of the building and to pay the salary of the carillonneur, Kamiel Lefèvre, a Belgian. How much Mr. Rockefeller contributed to make the great church possible is not known. Estimates set the replacement cost at not less than \$10 million.

Outsiders almost invariably ask, What part do the Rockefellers play at Riverside? Perhaps this is as good a point as any at which to digress to answer that question. The elder John D. Rockefeller, though a regular attendant at the Fifth Avenue Baptist Church when in New York and a liberal contributor, never joined. He kept his church membership in the Euclid Avenue Baptist Church of Cleveland. John D. Rockefeller, Jr., however, has been the church's most conspicuous layman ever since he returned to New York after graduating from Brown. For years, as has been said, he taught the men's Bible class. He was the strongest supporter of the liberal program adopted with the coming of Dr. Fosdick. His gifts have run high into the millions, though he has never allowed it to be known how high. He remains the most influential member of the church's board, despite a determination to keep from any appearance of dictating policies which makes him lean over backward to leave a free hand for the ministers, the business administration and the other laymen on the church's governing bodies. The Rockefeller sons have gravitated to suburban life. One of them, however, heads the neighborhood housing project in which the church is deeply interested. All of them are members of Riverside.

Now, let's go back to the budget. The total for 1952 will be \$522,328. Of this, \$147,501 will be income from endowment, which provides the entire cost of the carillon and the net cost of operating and maintaining the church plant. Fees—among them \$9,700 from sightseers who wish to view the New York panorama from the top of the church tower—will produce \$149,327. The largest elements here are the fees from the nursery school and from arts and crafts classes. Plate collections are expected to bring in \$24,500. That leaves \$201,000 to be given by the membership and regular contributors. Three hundred and forty members will be engaged, by the time this is printed, in the annual every-member canvass raising this sum. Last year there were 2,298 subscribers, some representing family rather than individual subscriptions. Four hundred and fifty of these lived "out of town," by which Riverside means more than 50 miles from New York. More than 700 subscribers were not members. Sixteen subscribers pledged over \$44,000 of the \$196,250 raised in 1951.

Riverside Church has a benevolence budget of \$87,000, of which \$45,000 comes from donors giving to specified causes and from special offerings. The annual Easter collection, which raised \$140,000 in three years after the

war for the "Riverside Fund for World Service," now secures \$20,000 a year for the "Riverside Fund to Help Build a Christian World."

V

What of Riverside's future? Prophecy is always hazardous, and doubly so in times such as these. America is a young nation, yet its city streets already show many a once "leading" church which has become a movie house, a garage, a mortician's parlor or a down-at-the-heels mission. To what can the church on Riverside Drive, already beleaguered by a slum and an apartment district whose dwellers are mainly without Christian antecedents, look forward?

One thing is certain. As was said at the beginning, Riverside Church will not run. It will stand its ground where it now is. And after one sees the scope and virility of its program, no doubt remains that it will continue to be a great church.

It will be concerned over its relations to its immediate neighborhood. Already it is showing that concern through its generous support of the Manhattanville Neighborhood Center which, in its plant on West 126th street, where a large staff grapples with the social problems of Harlem, is one of the too few constructive influences in a blighted area. Dr. Fosdick is chairman of the interracial board of this interracial community project. Riverside is also one of the sponsors—along with eight other institutions, including the Jewish Theological Seminary and Corpus Christi Roman Catholic Church—of Morningside Heights, Inc., which has organized a cooperative housing development soon to build apartments for 981 families, at a cost of \$12.5 million, on the now blighted area bounded by Broadway, 123rd street, Amsterdam avenue and LaSalle street. Riverside is proud of its interracial character. It has more than a hundred Oriental members, and a considerable number of Negroes, though the latter attend in much larger number than they join. The pressure for interracial ministries is likely to increase. The congregation will not resist; it can be confidently predicted that an increasingly interracial scope of service will be welcomed.

The church is concerned over its responsibility to the civic improvement of New York, and that concern will grow. Protestantism has not made a very effective showing in bringing its influence to bear on the city by the Hudson. The Protestant churches have been atomistic in their approach to the total community. The Protestant Council of New York made the mistake of seeking to develop as an organization of laymen, with no direct participation by churches as such. That strategy is changing. Riverside, which has given a disproportionate part of the contributions from churches to the council's budget, will strive to hasten the change. And the church's influence, as Dr. McCracken's preaching has recently made plain, will seek to induce strong laymen to participate with more determination in all aspects of the city's public life.

Riverside is deeply concerned over its future relation to the ecumenical church. Technically, this is still a Baptist church. It retains its membership in the American Baptist Convention. But the denominational mark is very faint. Thirty-one denominations are represented in the membership. Many other metropolitan churches can show as

wide a spread. But at Riverside these members with many backgrounds have no sense of becoming Baptists. They are simply partners in a Christian fellowship.

Dr. Fosdick used to tell the members of Riverside, "You are the united church in local guise." It is trying to channel its tremendous potentialities into wider ecumenical movements, but it is not finding the way easy. Its ministers are occasionally appointed to represent the American Baptist Convention at ecumenical gatherings or on interdenominational boards, but seldom is such use made of Riverside's laymen—and Riverside is full of strong laymen. And laywomen. Its ecumenical concern is shown most clearly today in its benevolent giving. It sends its gifts largely to union projects—the sort of vital ventures which too often receive support from denominational funds only after all denominational demands have been met.

A hasty glance through the record showed that in the last two or three years, in addition to its support of the Manhattanville center, Riverside has given to projects such as these: A rural project under the Kyodan (United Church of Christ) in Japan; the education of forty girls from an Arab refugee camp near Tyre; Korean refugees; Bacone, the Indian college in Oklahoma; the International Christian University in Japan; the Vellore Christian Medical College in south India; a school of social work in Delhi; Y.M.C.A.'s in Portuguese East Africa and at Dakar; a settlement house in Tokyo; the migrant workers' program of the Home Missions Council; the work of an agricultural missionary in China; Union Theological Seminary in Tokyo; the independent East Harlem Parish; the radio and rural work of the Philippine National Christian Council; the Agricultural Missions Foundation; the Interdenominational Board of Christian Work in Santo Domingo.

Riverside has steered away from the community church idea, because it believes that movement too easily leads its member churches into a weakened relationship with the ecumenical church. But it is not satisfied with its own ecumenical relationships. The difficulty seems inherent in the present organization of the ecumenical movement as a federation of denominations, both in the National and in the World Council of Churches. Riverside thinks of this as one of its main problems still largely to be solved. It is determined to solve it, and to do so while retaining its interdenominational character.

Riverside Church has had a great past. It should have a great future. Its pulpit should continue to be a preaching station capable of arresting the attention of the nation. It should continue to show how a Christian church can minister to individuals and families caught in the clashing life of a modern city, and to expand that ministry. It should continue to interpret the Christian gospel with full awareness of the intellectual and emotional currents swirling round its doors. And it should continue to show other churches how they may do these same things and, like it, reach out across denominational and national barriers to serve those in need. Riverside will never lack for problems. It should never diminish in performance. In this city where the power of a continent comes to focus, this church should continue to dream great dreams and bring to pass great visions.

The Communist Confronts Us!

By Richard Shaull

COMMUNISM represents the greatest single challenge the Christian church must face in our time. It is a challenge it can meet only by the rediscovery of the power of its faith and a new awareness of its responsibility for the social order. To feel the full impact of this challenge, we must have a clear understanding of the nature of communism, as well as a consciousness of its tremendous appeal, especially to the peoples of the so-called backward nations.

To probe deeply into the essence of communism is not our task here. Suffice it to mention its threefold nature as it is developing in the modern world:

1. It is fundamentally an economic theory which analyzes the ills of the present order, and shows how men may cooperate with the dialectical forces of history to bring about a classless society, free of exploitation and injustice. This theory originated one hundred years ago with Karl Marx, has been developed by Lenin and Stalin, and is adhered to by all Communist parties around the world.

2. It is a power movement centering in Russia, where the monolithic state concentrates extreme power in the hands of a very few men. This power movement extends its tentacles, in a most effective way, into almost every country of the non-Communist-dominated world through disciplined and active, if not armed, Communist parties, completely obedient to orders from Moscow.

3. Communism has become a religion, the greatest secular religion of our time. It has its orthodox theology, its complete world view in which all thought and history are integrated and in which the life of every individual Communist finds its significance. Those who are won to it often pass through a powerful conversion experience, believe blindly every article of its creed and commit themselves without reserve to the cause.

Communism Offers Hope

This movement has a great appeal for millions of people. It exploits the "new hope" which has been born in the masses of the poverty-stricken and exploited around the world, the hope that their condition can be remedied, that poverty is not inevitable, that a better material life is possible for all in this day of technological development. Before these people looms the fact of Russia. Thirty years ago Russia was also a backward nation. But communism has changed all that. Illiteracy has been abolished; education and cultural advantages are available to all; socialism plus electricity has made Russia the second most powerful industrial nation in the world.

But communism also comes as a faith which fills the spiritual vacuum of our time, especially among intellectuals who are looking for a framework of meaning for their lives. To those who have never known Christianity or have abandoned it, who are dissatisfied with an endless round of meaningless activity, here is a faith and a cause. Arthur Koestler, in *The God That Failed*, has shown us

what the acceptance of this new faith means to a lost soul. He writes thus of his own conversion experience:

[As I read Marx] something clicked in my brain which shook me like a mental explosion. To say that one had seen the light is a poor description of the mental rapture which only the convert knows. The new light seems to pour from all directions across the skull; the whole universe falls into a pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to every question.

How then are we as Christians to respond to this movement as it spreads across the world? If the above analysis is correct, we must immediately recognize the limitations of force as a solution of this problem. As a power movement, communism must be met by power. As a religion, it cannot be stopped by force. As an expression of the new hope of the masses in Asia and Africa, to attempt to destroy it while offering no alternative satisfaction of that hope will turn the masses of these countries against us, and though we might destroy the power of world communism we would simply pave the way for even greater manifestations of evil.

How Shall Christians Respond?

It is also evident that as Christians we must face this problem with no self-righteous attitude. We must see in it the judgment of God upon our church for its failure, and upon us for our willingness to "live at ease in Zion" and be unconcerned about the sufferings and exploitation of the masses around us. At this point Protestants must take an attitude radically different from that of the Roman Catholic Church. No sacred crusades against communism. No conceiving of our church as an angel of light against the demon of communism. Rather, the recognition that communism is a product of our Western "Christian" civilization. Communism has rightly been called a Christian heresy, and as such it emphasizes certain elements of Christian faith and life which we have all too long overlooked.

But admitting all this, what then shall be our positive approach as Christians to this challenge in those areas in which communism has not yet taken control? It is here that I believe we have scarcely begun to reach an answer. Up to the present time much of what has been written on this subject has tended to give one of two mutually exclusive answers, both of them, in my opinion, erroneous.

On the one hand, there are those who see communism as primarily a social and economic phenomenon, the response to which must be developed on that same plane. Christians are challenged to participate more actively in social and political life, to struggle with more enthusiasm toward the realization of the "new hope" of the masses and thus develop alternatives to communism. In all this they are to be guided by the insights and categories of Christian faith. But the almost exclusive concern is the social, not the religious.

On the other hand, there are those who look on com-

munism as primarily a religion, the response to which must occur only on the religious plane. The total world view and philosophy of communism, the practical idolatry it develops as well as the sense of passionate commitment it inspires—these can be met only by a revitalized Christianity which preaches a clear message and awakens a new spirit of commitment among its members. That the message of the church should be relevant to the revolutionary situation, or that this new commitment should be directed toward social and economic change, is totally foreign to this point of view.

Shortcomings of Previous Proposals

I am firmly convinced that each of these positions is erroneous because it excludes the other. To conceive of communism primarily as a social movement is to overlook completely its essentially religious character, which has given it such power. Any response solely on this plane must necessarily be ineffective. A mere program of social change with no solid theology can never meet the spiritual vacuum to which communism appeals with its integrated philosophy. It overlooks the whole problem of the dynamics of social change and the role of the church in providing that dynamic. It seriously restricts the task of the church in our world today.

But the second view is equally unsatisfactory. It forgets that the power of communism lies in the fact that it is a religion which offers a hope of change to the exploited masses, in which its whole integrated philosophy is an instrument directed toward changing society in accordance with a clear-cut program of action. Any response which lacks this understanding cannot but be inadequate. To develop a strong church which is not aware of our revolutionary situation, whose faith is unrelated to it, will result in the resurgence of a type of religious piety which has done all too much damage already, with its ethic limited to certain negative precepts completely unrelated to the deepest problems of life and of the world. It is to distort New Testament Christianity and turn away, rather than attract, those sensitive lost souls who are concerned about human suffering and are looking for something to believe in and live for.

The Christian Response

To meet effectively the challenge of communism the church must go beyond both of these one-sided positions to one that is more thoroughly Christian. Communism must be confronted by a spiritually powerful church, equipped with a relevant biblical theology and willing to accept its God-given responsibility for the social order. Nothing less is truly Christian; nothing less will meet the challenge of our day. This means that the church at home as well as on the mission field is challenged to launch out boldly into certain areas in which it can delay no longer. Let me mention a few which appear most urgent:

1. *The challenge to theology.* Missionaries returning from Asia are impressed by the contrast between the Communist's presentation of his faith and our feeble efforts. The Communist has an integrated philosophy which is constantly being presented as a whole; it forms the background of all discussion and teaching. In contrast, all too often our preaching as well as our educational program

is piecemeal. People can attend church for years and never be confronted with an integrated theology into which all thought and experience fit.

For the Communist, philosophy is for all. The basic terms of Marxist thought are taught to illiterate peasants as well as university students. For us, all too often the fundamental categories of Christian theology are meaningless except for a small group of leaders. Communist thought is relevant to the human situation; it explains life and society in order to change them. All too often Christian theology appears unrelated to the supreme concerns of men.

For the Communist, "eschatology" is all-important. Much of his power lies in the hope his faith inspires. We Christians are far from making our hope for this world and the next an integral part of our theology and of our preaching. The challenge which communism here presents cannot be met by a few leaders; it requires the response of every minister and every teacher of religion, wherever he may be placed.

Communist Dedication a Challenge

2. *The challenge to increased spiritual power.* Anyone who is in contact with Communists is overwhelmed by the sense of commitment which their faith has inspired in them. For them no service or sacrifice for the cause is too great. A group of young engineers in China wrote these words upon their graduation from college:

We are prepared to devote ourselves unreservedly to the People's great cause. Behold, New China is ours today! Can there therefore be room for the consideration of personal interests and difficulties? . . . Our enthusiasm burns like fire. . . . We are thrilled by the prospect of reconstructing our mother country.

How sharp the contrast between this dedication and that of the average young people's society member in a typical Protestant church. How different this spirit from that of many pastors and laymen who, seeing the state of the church, frankly admit that they see no hope of changing it. Worse still, where spiritual vitality does exist it is all too often expressed in a type of pietism which is totally unconcerned about any human need except individual salvation.

Here too the challenge to the church is clear. We can hope to fight fire with fire. How desperately we need today John Calvin's symbol of the burning heart in the outstretched hand.

3. *The challenge to evangelism.* Communism has shaken the world because of the evangelistic zeal of its members who hold in their hands, so they believe, the one hope for the world's salvation and cannot rest until all men have accepted it. I shall never forget the ecstatic expression in the eyes of a young woman in Latin America as she told me how she had, in one year, converted 250 fellow university students to her Communist faith. The supreme tragedy of our church today is the fact that the Communist is so passionately evangelistic while we Christians are so complacent about spreading our faith. To meet that challenge a new evangelistic zeal must develop in the Christian church. We too must use every means of mass communication which science has put at our disposal. We too must concentrate on the evangelization of those two groups to

which communism has made such a great appeal—the intellectuals and the industrial proletariat.

4. *The challenge to social education and action.* No mere revival of individualistic pietism can stand against a movement which openly proclaims: "Philosophers have only interpreted the world in various ways; the point is to change it" (Marx, *Theses on Feuerbach*). The Christian church is here, in a sense, at a serious disadvantage. It has no social or economic program; it is not a power movement nor a political party. But that does not mean that we should do nothing. We can begin a dynamic program of social education, which will bring out the biblical teachings on the relation of the Christian to the world created by God and his responsibility for it under the lordship of Christ, and will lead to a new understanding of the commandment of love as implying constant striving for justice within the power structures of society.

But the church must challenge its members to go beyond education to action. It has no specific program but it can provide an atmosphere in which Christians will be stimulated to act in political and social life in accordance with Christian principles.

5. *The challenge to a new emphasis on Christian lay vocations.* The voice of the church will gain a hearing only if Christians are working as strenuously for the trans-

formation of society as Communists are. That means a new emphasis on lay vocations. It means that Christian laymen must feel the call of God to enter those areas of life in which the basic decisions affecting our society are being made—the labor movement, politics, and so on—and commit themselves unreservedly to the struggle for social justice. The spirit which moved so many outstanding laymen in England, as a result of the Wesleyan revival, to struggle against slavery, to organize the industrial workers and to minister to human need in so many areas of life, must be rekindled in our church today across the world if we are to stand firm and indomitable in the face of communism.

One final word: We must constantly keep before us the fact that we as Christians should not launch out in the areas listed above simply because thus we hope to combat or stop communism. God in his providence has allowed us to be confronted with communism today so that, facing its challenge, we might be led to recover essential elements of our faith which we have overlooked but which can no longer be ignored. We are called not to fight communism but to witness to Jesus Christ in every area of human life, in the confident assurance that he is Lord and that in his providence the "kingdoms of this world shall become the Kingdom of our God."

B O O K S

Beware of Utopia!

JOURNEY THROUGH UTOPIA. By Marie Louise Berneri. Beacon Press, \$3.75.
HEAVENS ON EARTH, UTOPIAN COMMUNITIES IN AMERICA 1680-1880. By Mark Holloway. Library Publishers, 8 W. 40th St., New York, \$4.75.

STRANGELY, the second of these books arrived just as the literary editor had finished reading the first one. Though written and published quite independently, they fit together like the parts of a broken stick. They are, in effect, volume one and volume two of a single work on imagined, projected or attempted realizations of a perfect social order, the first dealing with European, the second with American utopias.

Not that the two follow identical methods or deal with precisely comparable materials. One rather conspicuous difference in materials is that the European volume has to do with merely imaginary social orders or states, like Plato's "Republic" and Campanella's "City of the Sun," while the other describes in some detail about a dozen actual enterprises of a utopian nature, such as New Harmony, Oneida and the less generally known Icaria, besides discussing the character and course of utopian thought in America. This difference between Europeans and Americans in the field of social prophecy—that "they" merely drew up projects on paper while "we" got into action and produced actual communities designed to embody the ideals of their projectors—is not to be wholly, if at all,

accounted for by a contrast in the temperaments characteristic of the two continents. It was rather a matter of available space. There was little or no room in Europe in which even the most enterprising and extroverted social inventor could actually build his new Jerusalem; he must content himself with publishing the blueprint. The contribution which the American frontier, or even the bare fact that there was an open frontier, made to the proliferation of ideal communities is shown by the European origin of many of the American projects that came into actual existence, such as those inspired by George Rapp, Charles Fourier, Robert Owen and Etienne Cabet, as well as some which, like Southey and Coleridge's romantic dream of "pantisocracy and aspheterism" (meaning "equal government of all" and "the generalization of individual property") on the banks of the Susquehanna, scarcely lived even long enough to be stillborn.

Miss Berneri, who wrote the first of these books, must have been a very remarkable girl. Italian born, she became a political exile with her family while still a small child in the early days of Fascism and spent the rest of her short life in France and England, where she died at 31 in 1949. Her interest in social reconstruction was sincere and expert. Her research into the history of utopian designs was pursued not as an idle exploration of the fantasies of the human mind, but as an earnest effort to find what creative and humane ideas had been born in the minds of men courageous

enough to imagine structures of society radically different from the political and economic orthodoxies of their times, and radically better. Her coverage of the utopian thinkers is remarkably complete. It includes all the names that would come immediately to mind in this connection (Plato, More, Campanella, Bacon, Bellamy—the only American mentioned—Wells, Huxley), and also many that are rightfully rescued from obscurity. Her purpose is not so much to give a detailed account of each project as to furnish enough facts to give a picture of the total stream of thought and to form the basis for what might be called a philosophy of utopianism.

The outcome of this study is the conclusion that most of the social perfectionists were willing to sacrifice individual liberty to security and a high standard of living for the community. With very few exceptions, these schemes for an ideal society turned out to be totalitarian, or nearly totalitarian, governments. Regimentation is the price of the peace and prosperity they promised, and Miss Berneri doesn't like it. A refugee from Mussolini naturally wouldn't. A striking paragraph from Berdyayev, another refugee, can be quoted:

Utopias appear to be much more capable of realization than they did in the past. And we find ourselves faced by a much more distressing problem: How can we prevent their final realization? . . . Utopias can be realized. Life advances toward utopia. And perhaps a new century is beginning, a century in

which the intellectuals and the cultivated classes will dream of the means by which utopias can be avoided and how we can return to a non-utopian society, less "perfect" and more free.

The rise of an anti-utopian literature indicates that this same thought has occurred to other minds. *Brave New World* was one example. Orwell's *Nineteen Eighty-four* was another, and so, I suspect, was his *Animal Farm*. The moral of Miss Berneri's book is: Be careful how you pray for a utopia; you might get it.

This particular point is not prominent, if present at all, in Mr. Holloway's very competent and charming book. His assignment was not to evaluate those grandiose projects for the total reconstruction of society, but to describe and interpret the efforts of certain special groups to construct little private heavens of their own, religious or secular as the case might be. The story of these enterprises pretty well proves that, given a good strong unifying idea (a religious idea is best), a homogeneous group of carefully screened voluntary members, and a considerable degree of isolation from the influences of the outside world, a closely knit community can survive for a long time and, while it survives, can furnish its members security, peace of mind and a higher standard of living than that which prevails generally outside of it. This conclusion is interesting, and I believe it is true, in spite of the ultimate failure of most experiments of this kind and the fading

of all the rest; but of course it proves nothing as to what kind of social structure can be beneficially adopted by a nationwide community which necessarily includes everybody within the area.

W. E. GARRISON.

Books in Brief

THE LAW OF THE UNITED NATIONS, A CRITICAL ANALYSIS OF ITS FUNDAMENTAL PROBLEMS. By Hans Kelsen. Frederick A. Praeger, \$18.75. This is by all odds the most elaborate and comprehensive study of the legal aspects of the U.N. that has come to my attention. I cannot profess to have read all of its 900 large and closely packed pages. This is a book for reference rather than for reading and it is evident that those who refer to it for detailed information concerning the organization and operations of the U.N. and its constituent agencies will not be disappointed. The author is professor of political science in the University of California and the work is published under the auspices of the London Institute of World Affairs.

AFRICA, CONTINENT OF THE FUTURE. By George E. Haynes. Association Press, \$3.50. The point of view from which this work was prepared is that of a primary interest in the Christian conquest of Africa, but the task was broadly conceived as involving the presentation of practically all aspects of the

African situation. A chapter is devoted to each of the principal political divisions of Africa, and in each there is a broad survey of the ethnological, political, economic, educational, social and religious phases. It should be an extremely important handbook for anyone who is about to visit Africa; and since relatively few people do that, it should be added that it will be just as useful to armchair travelers. The author was formerly professor of social science in Fisk University and was secretary of race relations for the Federal Council of Churches. His hope for a bright future for the Dark Continent is expressed in the title of his book.

WORLD FAITH IN ACTION. Edited by Charles T. Leber. Bobbs-Merrill, \$3.00. In this symposium twelve Christian leaders survey the world, section by section, and present their views of the missionary outlook. It will scarcely be necessary to say more about the competence with which these contributors treat their fields than to note that W. A. Visser 't Hooft writes about Europe, Emory Ross about Africa, Stanley Rycroft about Latin America, Frank Laubach about the problem of illiteracy, and Roswell Barnes about the organization of religious forces in America. This will be a very useful book of reference for all who are interested in the expansion of Christianity; and unlike most books of reference it can also be read with profit.

W. E. G.

C O R R E S P O N D E N C E

The Vatican Embassy

SIR: The outcry from Protestant leaders and organizations against Pres. Truman's appointment of an ambassador to Vatican City State overlooks entirely the reason for appointment of an ambassador. The ambassador's job in large part is to provide us with reliable reports on the situation in the country to which he is sent, on the state of public opinion or the opinions of leaders and rulers, and on the country's probable policy especially in foreign affairs. Our having an ambassador is an advantage to us rather than an advantage to the country to which the ambassador is sent.

This being so, those Protestants who oppose our having an ambassador at the Vatican are allowing their anti-Catholic prejudices to overcome their patriotism.

ALFRED BAKER LEWIS.

Mount Vernon, N. Y.

SIR: A passage from the *Forrestal Diaries* may partially answer your question of Nov. 7, "Why Did He Do It?" I quote from p. 309, Sept. 4, 1947:

"Hannegan brought up the question of the President's making a statement of policy on Palestine, particularly with ref-

erence to the entrance of 150,000 Jews into Palestine. He said he didn't want to press for a decision one way or the other but simply wanted to point out that such a statement would have a very great influence and great effect on the raising of funds for the Democratic national committee. He said very large sums were obtained a year ago from Jewish contributors and that they would be influenced in either giving or withholding by what the President did on Palestine."

MERLIN W. ENNIS.

Lexington, Mass.

SIR: If such an appointment is made, will it not be true that under the act covering recognition of foreign powers there must be registration of all agents of that power in this country? This is one of the great cries against Russia—its agents are not all registered.

H. M. RICHARDSON.

Emmanuel Episcopal Church,
Cumberland, Md.

SIR: Since quite a few have gone off at a tangent in regard to *l'affaire* Gen. Mark Clark, a few facts concerning it may be helpful to readers of *The Christian Century*.

It should be borne in mind that the ap-

pointment is to the civil arm and not to the religious arm of the Vatican.

Again, the sticklers for separation of church and state need to be reminded of the race for mayor of Philadelphia recently made on the Republican ticket by the Rev. Dr. Daniel A. Poling. Dr. Poling exercised a constitutional right to run for mayor, and Pres. Truman exercises a constitutional right to appoint Gen. Clark as ambassador.

London, Ky. HERBERT M. GOING.

SIR: Your article, "An Ambassador to the Vatican?" (Nov. 7), contained the usual *Christian Century* anti-Catholic malignity and not a few gross exaggerations. Do all American Protestants share *The Christian Century's* fanatically legalistic views on separation of church and state which say, in effect, "We prefer secularism to cooperation with Catholics"?

EMERSON JACOB.

Michigan State College,
East Lansing, Mich.

SIR: You put your finger on the real evil when you say that the sending of an ambassador would "interlock the official machinery of the U.S. government with the official machinery of the Roman Catholic Church." As I see it, when we speak

of separation of church and state we do not mean separation of religious and political principles of action. God help us if as a nation we ever stand for that! But we mean separation of church and state governments. It is interlocking of church and state governments with their bane that many of us hope we left behind in Europe.

PETER H. MONSMA.

Grove City College,
Grove City, Pa.

SIR: The proposed appointment to the Vatican as a sovereign power will certainly be rejected if the American people are informed of the sovereign powers repeatedly claimed by the popes and never disowned or disavowed by any of them. Indeed, they cannot be, because by the dogma of infallibility every pope is obliged to uphold the decrees of every other pope.

Tacoma, Wash. GEORGE W. COOPER.

SIR: The Roman Catholics and some weak-kneed Protestants are arguing that an ambassador to the Vatican is of no consequence in church-state relationships, and that this is no different from sending an ambassador to any other country.

Today I saw a picture of Myron Taylor kneeling before the pope. That settled for me all this talk about the innocency of the Vatican appointment. There is a difference. Ambassadors do not kneel before the rulers of the countries to which they are sent—not if they are simply other countries without claims to be much more.

MARION NOLLEN.

Presbyterian Church,
Cambria, Wis.

SIR: Your editorial "Why Did He Do It?" leaves out of consideration a possible plan of strategy on the part of the President in putting over UMT. The UMT commission report followed the Vatican announcement at an interval so short as to help it to escape notice in the excitement over the Vatican appointment. If the Roman Catholic Church had any considerable opposition to UMT, this might tend to soften such opposition in gratitude to a president so favorable to Rome.

If this timing was not conscious strategy, I fear there is real danger of its having this effect.

Pomona, Calif. FRANKLIN ZAHN.

SIR: It is my observation that the king of England, who happens to be head of the Anglican church, receives ambassadors. Nobody seems to see anything wrong in this, nor is there any hue and cry anent "the principle of separation of church and state," whatever that is.

Cicero, Ill. G. G. STOFFEL.

SIR: It is said this appointment is wrong because contrary to the tradition of separation of church and state. Where has life ever been maintained when church and state, or flesh and blood, have been separated? Have we not always had either a church state or a state church? And how

about the church accepting tax-free property, military service or government handouts for the erection of hospitals?

St. Paul, Minn. M. P. ALBRECHT.

SIR: The Roman Catholic system as a purely religious system has a right to exist in our country and we will fight for that right. We believe in religious liberty. But the Roman Catholic system as a political system has no right to exist in the American democracy for it owns an allegiance, and a *supreme* allegiance, to a foreign state, the Vatican City State.

Seattle, Wash. E. STANLEY JONES.

SIR: I thank you for the editorial article in the issue of Nov. 7 dealing with the Vatican embassy. It is the most comprehensive and compact statement of the issue which has yet appeared. It is good to know that you are reprinting it for wholesale distribution. I hope that your readers will order it by the hundreds and thousands and get it into the hands of church people and citizens generally. Especially should every senator and congressman see it. No doubt many of them who are among your readers have already read it. This appointment must not be allowed to die in committee. It should be debated and decisively voted down on the floor of the Senate.

CHARLES CLAYTON MORRISON.

Chicago.

Defense Funds Needed

SIR: Ruth M. Reynolds, an American citizen, native of South Dakota, was recently convicted in Puerto Rico under Insular Law 53, the counterpart of the Smith act here on the mainland, and sentenced to two to six years at hard labor. She had spent several years in Puerto Rico to gather material for a book, and as a passionate believer in Puerto Rican independence at times associated with Nationalist party people. She, however, denies membership in the party and declares that she cannot condone or endorse violence on the part of any movement or cause.

The basis for her conviction on the charge of advocating the overthrow of the Puerto Rican government was the flimsy allegation that in December 1949 she was one of several hundred persons at a meeting to whom an oath to support the Nationalist party was read and who rose in token of agreement. Miss Reynolds denies that she took the oath, pointing out that she is not a Puerto Rican. No one else at the meeting, not even the person who read the oath, has even been indicted on this ground, and no evidence whatever was introduced by the prosecution to establish any connection between Miss Reynolds' attendance at this meeting in Arecibo in December 1949 and the revolt in San Juan in November 1950, in connection with which Miss Reynolds was arrested. Nor was there any evidence that she had any part in the revolt except as a spectator.

Space does not permit further details

regarding the many serious civil liberties aspects of this case. They can be obtained from Julius Eichel, Treasurer, Ruth Reynolds Defense Committee, 769 St. Marks Ave., Brooklyn 13, N. Y. The committee, largely composed of persons who knew Ruth Reynolds when she was engaged in anti-imperialist and pacifist activity in the United States, is in need of several thousand dollars to pay the cost of her recent defense and of an appeal. Hastening the appeal is the more urgent, since bail is set at the outrageous figure of \$25,000 and very likely cannot be raised. The committee is solely concerned with the defense of this one case, and contributing to it does not involve taking any position with respect to controversial political issues affecting Puerto Rico.

A. J. MUSTE.

Fellowship of Reconciliation,
New York, N. Y.

Rule for Christmas Giving

SIR: Christmas will soon be upon us, with Americans spending huge sums on luxuries and semiluxuries while giving meagerly "unto the least of these, my brethren," whose hunger, nakedness and imprisonment Jesus took to be his own. There is a rule for gifts at Christmas which might help to change all this. It is so neglected or forgotten that it may at first seem unreal and impractical. The rule is that a gift, to be truly Christian and to carry the fullest blessing to the recipient, must be one which can be received and used unselfishly.

I am convinced that this rule of giving, if generally accepted, not only would change Christmas giving, but would radically change and reorient all Christian giving, charity and welfare work.

Eureka, Calif. SAMUEL M. GLENN.

What Miss Lester Said

SIR: Referring to your comment in the correspondence columns of *The Christian Century* of Oct. 24, which implies that Muriel Lester misquoted John Foster Dulles, it ought to be pointed out, in fairness to Miss Lester, that she did not herself say that Mr. Dulles had made the remark attributed to him. Miss Lester stated that the Japanese press "reports Mr. Dulles as referring thus to the disarmament clause of their constitution: 'Your constitution could be like one of those wrinkled old bits of paper, scattered across the path which humanity must stride over. . . . Can you not scrap the disarmament clause in your constitution?'"

Miss Lester stated that Japanese students, reading such reports and knowing of Mr. Dulles' advocacy of the San Francisco treaties, which in effect do nullify the disarmament clauses of the Japanese constitution, and hearing of Mr. Dulles' reputation as "a world-honored Christian," were wondering if the Christian church was going along on this shift from principle to expediency.

JOHN NEVIN SAYRE.

New York, N. Y.

NEWS of the CHRISTIAN WORLD

Study Northwest Rural Challenge

National Council of Churches' Town and Country Convocation in Portland Climaxes Traveling Seminar

PORTLAND, ORE., Nov. 13.—Four hundred delegates registered for the National Council of Churches' convocation on town and country churches, the first of its kind to be held in the northwest. Agricultural experts, teachers, representatives of government agencies, ministers and laymen from towns and rural areas and executives of 14 Protestant denominations attended the sessions here Oct. 30-Nov. 1. Seminars dealt with migrant labor, farm policy, rural church architecture, publicity, evangelism, community agencies and inter-church cooperation. Mass meetings were addressed by the governors of two of the Pacific northwest states—Langlie of Washington and McKay of Oregon.

Tour Changing Communities In the Area

The convocation climaxed a history-making "traveling seminar" in which a motorcade of 60 church men and women, half of them state and national executives, toured areas in the northwest where rapid agricultural, industrial and population changes are proving a challenge to the church. They spent three days observing developments in the Columbia river basin, from the Grand Coulee dam to the sparsely populated desert sections which will soon become fertile farmlands through the blessing of irrigation. They saw the two major Columbia river projects that are now in operation—Grand Coulee and Bonneville dams. McNary dam is being rushed to completion to meet the northwest's critical power shortage. Still further Columbia river projects are contemplated, and developments on other rivers in the region are under way. Irrigation, the by-product of power, will bring to a vast area an agricultural development paralleling the industrial development. It is estimated that in 10 years the rural population influx into the Columbia basin will total 150,000, half of them living in small towns, half on farms.

Region Challenges Rural Church Program

This region has been designated America's No. 1 high-potential rural area in terms of church extension and development. Determined to prevent strangling competition and to provide an adequate ministry to both town and country, representatives of the 14 denominations taking part in the seminar faced the realities of a huge 10-year task in terms of cooperative churchmanship through allocated responsibilities. The goal is a church for every 1,500 to 2,000 Protestants. Never before have home mission forces, both state and national, engaged in such a far-reaching, strategic program. Leaders at the convocation here hailed what has been done as a "glowing example" of

effective Protestant strategy in developing a new pattern of functional unity.

Pacific University Given \$1 Million

A bequest of more than \$1 million, together with provision for a \$250,000 memorial chapel, has come to Pacific University at Forest Grove from the estate of Judith Scott Walter, daughter of the late Harvey W. Scott, famed editor of the *Portland Oregonian*. The bequest to the school, which was established by Congregational missionaries more than a century ago, is to be used as endowment, with the income going to general upkeep. In her will, Mrs. Walter pointed out that her father regarded Christian education as the "only foundation for a true democracy and a true brotherhood of man." Pres. Walter C. Giersbach states that this is the largest single gift ever made to a college in the Pacific northwest.

And So Forth

Under Methodist sponsorship, plans are shaping up for construction in Portland of a modern home for the aged, with initial units to accommodate at least 100. A recent survey revealed that the number of persons over 65 in the area is considerably higher than the national average and has increased 41 per cent since 1941.

Truman B. Douglass, author of the current missions study book, *Mission to America*, addressed Portland's first inter-denominational Reformation Day service.

At Vancouver, Wash., across the river from Portland, churches have gained many new members as a result of the just-completed religious emphasis program sponsored by the local council of churches. A week of visitation evangelism was followed by a preaching mission conducted by E. Stanley Jones. Vancouver's population has increased by 25,000 in the past decade.

At their monthly panel discussion Oct. 21, ministers of five downtown Protestant churches went on record in opposition to the appointment the day before of Gen. Mark Clark as ambassador to the Vatican. Members of First Baptist Church that morning had adopted a formal resolution declaring their opposition.

W. Sherman Burgoyne, pastor of Lents Methodist Church, and Rene Bozarth, vicar of St. Luke's Episcopal Church, Gresham, participated in a panel on Oct. 21 which discussed the "evils of the black-face minstrel show and other minority group stereotypes." The discussion, sponsored by the Portland branch of the National Association for the Advancement of Colored People, preceded the fourth annual production of a minstrel show for the benefit of the Portland Elks children's eye clinic, which treated 5,000 patients last year.

Publish Manual on Vocations In Christian Education

A new manual on vocational opportunities in Christian education by Prof. Robert R. Powell of Westminster Theological Seminary, Westminster, Md., has been published by the Methodist Board of Education, Nashville.

Press Ignores Richmond Rally

2,300 Protestants Hear Edgar D. Jones Praise Reformation as Inaugurating 'Era of Democracy'

RICHMOND, VA., Nov. 14.—The more than 300 Protestant churches in the Richmond area observed Reformation Sunday, Oct. 28. Their services were climaxed in the afternoon by a mass celebration at the Mosque—the city auditorium—attended by more than 2,500 persons and sponsored by the Richmond ministerial union. A union choir of 100 provided the music, the Protestant ministers of the city took part in the program, and the featured address was given by Edgar DeWitt Jones of Detroit. Impartial observers noted that while this was definitely a Protestant rally, not a word was uttered at it which could have offended an intelligent Roman Catholic, and prayers were offered for the Catholic church. In his address, which held the rapt attention of the audience for an hour, Dr. Jones cited Luther's reformation as the beginning of an "era of democracy" in religion which had rich implications for the development of political democracy as exemplified by the American Constitution and Virginia's bill of rights. He declared that American Protestantism today is dedicated to the program adopted by the Founding Fathers when, aware of what misery the union of church and state had wrought in Europe, they determined that the two institutions should be kept in separate orbits in the new nation. By a strange oversight, Richmond's daily papers made no mention of the Reformation Sunday observances.

Observe Y.M.C.A. Centennial

The members of the Richmond ministerial union were guests of the local Y.M.C.A. Nov. 5 at a luncheon commemorating the 100th anniversary of the "Y" in the United States. F. H. Olert, who recently came to the pulpit of Second Presbyterian Church, gave the address. At a subsequent business meeting, the ministers' union voted to make the Reformation Sunday observance an annual event, and to start now to secure wider and more effective publicity for it. The union also voted to put the Ten Commandments on display in Virginia's legislative halls, if the general assembly consents.

Virginia Church Council Announces 'Midcentury Advance'

The Virginia council of churches has announced a "midcentury advance" program which will be carried out by its member churches. The program calls for efforts to establish a church council in every Virginia county and city, to make the Sunday schools more effective as media of education and nurture, to establish weekday religious education in every city and county in order to help children develop their own faith in God, and to extend the spiritual ministry of the churches to every unchurched home.

The Christian Understanding of God

by NELS F. S. FERRÉ

From the springboard of three preparative volumes in theology, Dr. Ferré here launches into a creative and comprehensive development of a key idea in Christian theology. "To find God," he writes, "is to know reality. The Christian understanding of God, therefore, amounts profoundly to all of life. . . . In this book I have tried to take seriously what it means that God is Love, Creator and Lord."

Accordingly he has divided his subject into two principal parts: *The Nature of God and The Work of God*. How God is related to the world He has made and how His sovereignty can be understood are treated by the introduction of two concepts of time: divine and human. Within a structure so sound as to be acceptable to Christian traditionalists, Dr. Ferré introduces a number of fresh and novel viewpoints and hypotheses stimulating to new trends in thought. All are contained in an uncommonly thorough and careful development of a challenging doctrine of God.

Contents: THE NATURE OF GOD: The Nature of God, God and the World, Time and Eternity, The Sovereignty of God; THE WORK OF GOD: The Work of God in Creation and Providence, The Work of God in Revelation, The Work of God in Incarnation, The Work of God in Last Things. \$3.75

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A recent survey disclosed that of the 629,531 Virginia children aged 6 through 17, only 290,056 attend church or Sunday school. At the same time, jail commitments for crime in the state have increased during the past two decades from 53,758 to 101,004, and those committed are mainly young adults.

Seeks Funds to Preserve Pocahontas Chapel

R. D. Daunton-Fear, former pastor of St. George's parish church in Gravesend, England, has been in Richmond seeking funds to restore the chapel in Gravesend under which the Indian "princess" Pocahontas was buried in 1617. Because the Gravesend congregation has declined in number, it was decided some time ago to abandon the chapel. Now a group of interested persons in England and the U.S. is planning to preserve the chapel as a shrine. At a dinner meeting of the Richmond branch of the English-Speaking Union, Dr. Daunton-Fear said that the old Gravesend church would be converted into England's first "chapel of unity" as a place of worship for people of all denominations.

Banker Appeals for World Government

At a recent meeting of United World Federalists of Virginia, Francis H. Fife, Charlottesville banker who is president of the group, spoke on the need for world government from the standpoint of his profession. He declared that the vast expenditures made necessary by the threat of Communist aggression prove the necessity for a form of world government which would prevent further aggression. Henry Magruder Taylor, statistician for the U.S. and Virginia departments of agriculture and a veteran of both world wars, was installed as chairman of the Virginia chapter.

And So Forth

Propos of the report in the Virginia newsletter in the Sept. 12 issue that in southern Germany the "dominant Protestant group" is opposing Baptists in their effort to obtain property for use as a church, World Council of Churches officials state that construction of a Baptist church is now going forward in Waldshut.

The Lynchburg state colony for the feeble-minded now has a bus to take groups of patients to church services in Lynchburg. Caressa W. Morgan is chaplain at the institution; she is assisted by Gladys V. Coffee as director of religious education.

Douglas S. Freeman, historian and former editor of the *Richmond News-Leader*, spoke at the unveiling in St. James Episcopal Church here of a memorial window to Gen. J. E. B. Stuart, Confederate cavalry leader. The window was given by the United Daughters of the Confederacy.

During their recent international gathering here, the Gideons presented 450 New Testaments to Chaplain George Ossman for nurses at the Medical College of Virginia hospital, and 1,000 copies of the New Testament with Psalms to Chaplain George A. Ostergren for use in the state prisons.

Henderson A. Johnson III of Nashville, Tenn., one of the first Negro students to be admitted to the medical division of the Medical College of Virginia, was recently elected president of his class in the school of physical therapy. F. W. BURNHAM.

India Abandons Hindu Code Bill

Reform Measure Based on Equality of
Sexes a Victim of Politics—Led
to Ambedkar Resignation

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Oct. 22.—Shortly before the parliament adjourned last week, the government decided to proceed no further with the Hindu code bill on which it has been at work since 1947. The bill as drafted was based on the principle of equality between men and women in the matter of property and other rights, called for strict monogamy and provided for divorce. The Congress party largely favored the bill. It had won wide support also among progressive groups, particularly among women's organizations which had been seeking for years to gain the reforms it embodied. There is no doubt that had it been brought to a vote in parliament it would have passed by a comfortable majority. Laws to enforce its provisions are in effect in Madras and Bombay, but not in the rest of the country.

Approaching Election Forced Caution

The reason officially given for abandoning the bill was that there would be no time to vote on it if other urgent bills were to receive proper consideration. But there is ground for believing that the real reason was the government's reluctance to arouse conservative Hindus and anti-reformers (who after all form the vast majority of Indian voters) just before the coming general election, in which universal franchise is to obtain. And behind some of the strong groups opposing the Congress party in the election are reactionary forces that are hostile to social reform and the secular state. However, the reform measures in the bill are bound to come up again in the new parliament. Their fate will depend on whether the party that succeeds to power has a liberal outlook and on whether the new cabinet has progressive men on its roll.

Tabling of Bill Led to Ambedkar Resignation

As legal member of the Nehru cabinet, B. R. Ambedkar, representative of the depressed classes, was responsible for drafting the Hindu code bill and for presenting it to parliament in its various stages since April 1947. He had set his heart on getting it passed, for he felt that it is urgently needed for the whole of India. The tabling of this bill was the final straw that moved Ambedkar to leave the Nehru cabinet. In a published statement he cited his other differences with the government—on foreign policy, on treatment of the depressed classes, on distribution of portfolios. But he was willing to overlook these differences and stay on, he said, in order to help get the Hindu code bill enacted. When it was abandoned, he had no recourse but to resign.

Chinese Cultural Mission Visits India

The 15-member cultural mission scheduled to arrive in Calcutta any day now is

made up of leaders in education, literature, art, music and archaeology—plus a professor of Sanskrit. It is headed by the deputy minister of cultural affairs. Announcing the proposed six-week visit of the delegation, Prime Minister Nehru revealed that an exchange of cultural missions had been proposed last year by China's People's government and that the government of India welcomed the suggestion. This country has been invited to send to China a delegation similar to that arriving here.

Vatican Ambassador Defines His Function

When Lie Peter Kierkels, the papal nuncio to India, recently paid a visit to Nagpur he was given a public welcome. In response he said: "In honoring the pontiff of the Catholic church and his diplomatic representative in India, you express the spirit embodied in the Indian constitution—that of public respect and freedom for all religious denominations, and of international good will and honorable relations in the promotion of peace and justice. This latter aim constitutes the main reason for diplomatic relations between India and the Holy See. The Vatican has no political or commercial or economic advantages to exchange with other countries. But in the sphere of international peace, good will and justice, its voice and influence are on the side of order and of the freedom-loving nations, among whom India holds an outstanding place. During my stay here of more than 20 years, I have come to know the people and admire their contribution to the cultural heritage of mankind. Direct contact with the government and the international elite has given sharper focus to that knowledge."

And So Forth

In a statement to parliament, India's finance minister announced that proceeds from sale of the wheat loaned to India by the United States will be placed in a special fund to grant short- and medium-term loans to state governments. Annual allocations will be decided on the basis of prevailing economic conditions.

The National Christian Council of India was instrumental in bringing together various agencies and initiating plans which resulted in the granting of a Fulbright scholarship to Prof. Roland Wolsley of Syracuse University in the U.S. so that he might establish a department of journalism in Hislop College. The college, which is affiliated with the University of Nagpur, was established many years ago by the Church of Scotland mission. In addition to training students for positions on the staffs of secular newspapers and magazines and in public relations work, the department will offer special courses in religious journalism to Christian students.

P. OOMMAN PHILIP.

Famous German Publishing Firm Celebrates Sesquicentennial

The publishing firm of Herder at Freiburg, known far beyond the borders of Germany for its lists of scientific and religious books, celebrated its 150th anniversary Oct. 13. The firm is rapidly building up its output, which was greatly reduced under the nazi regime, and has reconstructed the building destroyed during World War II.

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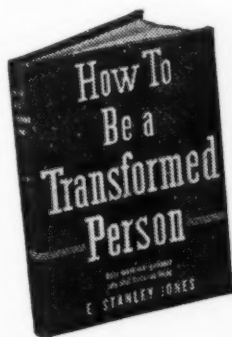
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Memphis Joins Protest Chorus

Appointment of Ambassador to Vatican
Brings Prompt Rejoinder—Grants
Aid Arkansas University

MEMPHIS, Nov. 5.—Nearly every Protestant group in Memphis has gone on record opposing Pres. Truman's appointment of an ambassador to the Vatican. Seventy-one white and 137 Negro Baptist churches at once voiced their indignation. In session at Trenton, the Memphis presbytery, which represents 62 Presbyterian churches with 25,000 members, unanimously voted "thorough disapproval" of the appointment, and 134 of its ministers instructed Stated Clerk T. B. Roddy to express their views to Pres. Truman and to Tennessee's general assembly and federal senators. At Memphis' Reformation Day celebration in the city auditorium, the vast crowd stood as one to express its displeasure over the appointment. The action followed an address by Warren Hastings of National City Christian Church, Washington, D. C. Cited at the Reformation Day observance was the report on church-state separation issued by Southern Baptists from 17 states meeting late this summer in Ridgecrest, N. C. That report declared that U.S. representation at the Vatican is un-American, as is tax support for sectarian hospitals; that the principle of separation of church and state is violated when public schools are used for sectarian religious instruction; that the state is within its rights when it taxes revenue-producing properties owned by religious groups; and that in areas where the state has direct dealings with individuals, such as chaplains, no violation of the principle is involved.

Notes on Educational Developments

As L. W. Jones left the presidency of the University of Arkansas, he announced that the Ford Foundation has granted \$45,000 to the institution to try out a revolutionary method of teacher training which is being described as a "return of the old-fashioned plan." In addition, the national General Education Board has allotted to the university \$300,000 to help finance its three-year academic improvement program. . . . The proposed merger of Arkansas' two Presbyterian-supported colleges was dropped Oct. 23. Chairman Martin Boggs of the joint merger committee said the two synods were unable to agree on a site for the proposed combination of Arkansas College at Batesville and the College of the Ozarks at Clarksville. . . . Lane College, related to the Colored Methodist Episcopal Church since 1882, on Oct. 22 inaugurated its sixth president, C. A. Kirkendoll.

Progress on Interracial Scene in the South

The Louisiana state central Democratic committee has admitted Negroes to full membership in the Democratic party. They will thus be permitted not only to vote without obstruction in the primaries but to participate in shaping committee rules and naming candidates. The 1944 Supreme

Court decision in the Smith-Allbright case opened the primaries to Negroes, but this voluntary move puts Louisiana ahead of all the other southern states except Texas in integrating them into party politics. . . . The new \$1,200,000 Crittenden Memorial hospital in West Memphis, Ark., receives patients without racial discrimination and offers no objection if accredited Negro physicians from Memphis or elsewhere wish to treat their patients there. Said U.S. Sen. J. W. Fulbright in dedicating the hospital: "This nonsegregated hospital is the real answer of the south to the misguided policies of the reformers of the north." . . . A significant monument to interracial cooperation was recognized recently when 500 white and Negro citizens met to dedicate the \$200,000 gymnasium-auditorium addition to the Abe Scharff (Negro) Y.M.C.A. branch in Memphis. Donor of the building is a Jew.

See Chance House May Decide Election

Gov.-elect Hugh White of Mississippi says there is a possibility that the southern states can throw the 1952 presidential election into the House of Representatives for a decision. This will come to pass if a third-party candidate can win sufficient electoral votes to keep either the Republican or the Democratic candidate from getting a majority. Leading business and professional men in Memphis have set up a committee to work for the defeat of Pres. Truman. They hope to attract 20,000 local voters to their cause.

Purchase Site for Youth Camp

Two Baptist ministers, P. J. Lunati of Memphis and S. E. Ramseyer of Milwaukee, have purchased for \$33,500 the 10-acre campus and several buildings in the Cumberland foothills near Stanton, Ky., which formerly served as the home of the Peniel Bible School operated by the Kentucky Assemblies of God. An interdenominational board of directors will supervise use of the place by various groups as a youth campground.

And So Forth

R. R. Wright, Jr., bishop in charge of the Oklahoma-Arkansas conference of the African Methodist Episcopal Church, was unseated just as the annual conference meeting was getting under way Oct. 4 in Chickasha, Okla. District Judge C. A. Wood issued an order prohibiting him from presiding at the meeting pending disposition of a charge of misappropriation of funds. Wright, an A.M.E. minister for 53 years and a bishop for 16, formerly edited the *Christian Recorder*, oldest Negro newspaper.

Fulfilling a long-held dream of 81,000 Cumberland Presbyterians, the cornerstone of the new Cumberland Presbyterian Center in Memphis was laid Oct. 18. Seven former moderators of the denomination's General Assembly participated in the ceremony.

The two white men who whipped four Negroes in the Sunflower county, Miss., jail last July so unmercifully that three of the prisoners confessed a murder that never happened pleaded guilty. They have been sentenced to six months' imprisonment and fined \$500. MARSHALL WINGFIELD.

State Opposition To Vatican Bond

Leading New York Clergymen Urge That Appointment Be Withdrawn—Cite Dangers in Feudal Ties

NEW YORK, Nov. 12.—Twenty-six leading Protestant clergymen of the metropolitan area last Monday joined the rising clamor of protest against Pres. Truman's appointment of an ambassador to the Vatican by issuing a statement urging immediate withdrawal of the nomination. They pointed out that the abandonment of a recess appointment does not dispose of the major issue. "[Pres. Truman] has forced millions of our citizens into a position where, motivated by no anti-Catholic prejudice and hating religious dissension, they must nevertheless, for conscience' sake, protest against what seems to them an intolerable negation of basic American principles," they declared. "We who sign this statement have worked long and hard to achieve more fraternal relationships with our Roman Catholic fellow citizens; we oppose the appointment of an American ambassador to the Vatican from no intolerant and bigoted motive. We would equally oppose any similar preferential treatment of any other church, including our own." The ministers then listed their reasons for believing that the President's action will prove to be "as practically imprudent and ill advised as it certainly is false to the traditional principles of our republic."

Say Vatican Tie Is No Sure Tool Against Communism

In a statement issued last week to Congregational Christian churches, the international relations committee of the denomination's Council for Social Action declared: "The President's action in nominating an ambassador to the Vatican is a deplorable mistake . . . because, like the closer collaboration with Spain, it is an example of our tendency to associate ourselves with conservative forces merely because they are anticommunist. . . . It is a mistake to believe that closer official relations with the Vatican will help to coordinate the 'effort to combat the menace of communism,' since the uncritical opposition to essential social change on the part of many Roman Catholic authorities in the more feudalistic countries is a major obstacle to an effective strategy against communism."

Religious and Social Studies Institute Opens

The 1951-52 sessions of the Institute of Religious and Social Studies began last week. Harry Emerson Fosdick, minister emeritus of Riverside Church and chairman of the institute's New York executive committee, opened the first meeting, at which Chancellor Louis Finkelstein of Jewish Theological Seminary, director of the institute, presided. R. M. MacIver, professor emeritus of political philosophy at Columbia University, lauded the "congenial" approach of the institute. "It has never worked in separation, but always in a pioneering practical achievement of fuller

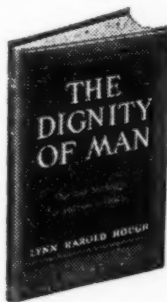
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understanding," he said. "It has the unique distinction of bringing together groups composed of segments that otherwise would never meet." The institute, a graduate school, was established at the Jewish Theological Seminary in 1938 and is conducted with the cooperation of Catholic, Jewish and Protestant scholars.

Lutherans Report Increased Membership for 1950

According to the National Lutheran Council's annual statistical summary, Lutheran churches of the United States and Canada had 6,301,948 members in 1950, an increase of 2.7 per cent over the previous year. For the first time, Lutheran membership in the U.S. passed 6 million; in Canada, it is 198,164. The increase in baptized membership of 168,321, distributed among 16,660 congregations, represents an average of about 10 new members for each of the 16,660 congregations reporting. Adult or confirmed membership increased by 94,861 (2.3 per cent over last year's record) for an average of about 5.7 per congregation.

Observe 50th Anniversary of Baptist Children's Home

The Baptist Children's Home of Long Island celebrated the 50th anniversary of its incorporation with a service and reception at Hanson Place Baptist Church, Brooklyn, last Monday. Justice Nicholas M.

Pette of the New York state supreme court was the speaker. Since its incorporation in 1901 as the Brooklyn Baptist Orphanage (the name was changed in 1947), the home has cared for upwards of 360 children. Capital funds to erect a building for the home were started by a \$1 gift from a little child.

Vermont Children Visit Abyssinian Church

A bus carrying 45 Vermonters came to New York last Sunday and its passengers were warmly welcomed by members of the Abyssinian Baptist Church. They are participants in a "good will project" through which Negro children from New York go to Vermont each summer to spend two weeks in the homes of white families, and in the winter play week-end hosts to the Vermonters. Lillian Gregory, pastor at Jericho, Vt., says the eight-year-old plan is growing in popularity throughout Vermont, where the number of summer homes offered now exceeds the number of visiting children. At the Abyssinian Baptist Church last Sunday, Howard Thurman of the Fellowship Church in San Francisco preached the morning sermon.

Baptist Church Launches Community Program

Launching a program of community service to members of all faiths in its neighborhood, Emmanuel Baptist Church of Brooklyn last week announced a series of nonreligious activities to be held on Thursday evenings for all residents of the Clinton Hill community. Games for old and young, musical groups, crafts, an art exhibit, a visual aids workshop and a photography club are offered. During November a series of lectures on child psychology and psychological factors in family relationships will be given for young married couples. Other lectures will cover current events, home nursing, films, first aid, art and music appreciation.

And So Forth

Suits brought by Joseph Lewis of Purdys, president of the Freethinkers of America, to bar religious organizations from occasional use of public firehouses in Mamaroneck and Brewster have been dismissed by Justice Frederick G. Schmidt of the New York supreme court.

Pres. John A. Mackay of Princeton Theological Seminary spoke at the installation service for officers of the recently organized community council of churches representing eight congregations in Dobbs Ferry, Ardsley and Hastings. The service was held at South Presbyterian Church, Dobbs Ferry.

Pres. Franklin Clark Fry of the United Lutheran Church addressed the Reformation Day service held Oct. 28 at the Westchester county center. Ninety Westchester county clergymen participated in the service, which was attended by 3,000 members of Protestant churches in the area.

In mid-October, the new \$500,000 Brunner-Maier science and library building was dedicated at Concordia Collegiate Institute in Bronxville. J. HENRY CARPENTER.

Ban Church-Sponsored Gambling Games

After Oakland county, Mich., banned bingo games conducted by a club at St.

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Rita's Catholic Church in Holly, the village superintendent and chief of police of Holly on Nov. 1 announced that state laws against gambling will be enforced regardless of who sponsors the infractions. "There will be no discrimination or preference shown," they said. "Neither can any consideration be given to the purpose for which the money raised would be used."

Czechs Recall Freedom

In New York, They Commemorate Both Reformation and Independence

NEW YORK, Oct. 29.—The Protestant Reformation and the 23rd anniversary of Czechoslovakian independence were commemorated last night in a meeting at the Jan Hus Czech Brethren Church here, with Pastor Joseph F. Seif of the host congregation presiding.

Robbins W. Barstow, executive director of the National Council of Churches' central department of ecumenical relations, addressed Americans of Czech descent and exiles from Czechoslovakia on "Anniversaries of Freedom." Speaking as one who has visited Czechoslovakia under the Communist regime, Dr. Barstow said: "I believe that the people of Czechoslovakia know that they are not now being their real selves. They have been forced . . . to set aside the ways that they have found good, and to accept, like other captive peoples, the dictation of a false philosophy enforced

by every wicked, cruel device those temporarily in power can invent. Despite these circumstances, we of America salute the people of Czechoslovakia on this somber anniversary and add our prayers to their own, that they may be spared and restored and enabled to fulfill their high destiny under God."

Prof. Josef Macek of Prague, now at the University of Pittsburgh, spoke on the origins of the Czechoslovak republic and expressed the hope that the present subjugation to Soviet domination will soon end and that Czechoslovakia may win back the freedom it first attained on Oct. 28, 1918. Dr. Alice Masaryková, eldest daughter of Thomas Masaryk, first president of the Czechoslovak republic, was a guest at the meeting. Music by Czechoslovakian composers and native folk songs were sung by the Jan Hus choir and by Eva Liková, Czechoslovakian soprano in exile who is

now with the New York city opera. The Voice of Free Czechoslovakia of Radio Free Europe recorded the program for broadcast on the Protestant half-hour beamed to Czechoslovakia each Sunday.

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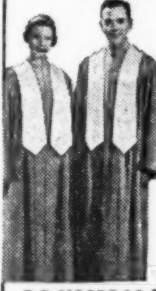
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Fund Encourages Religion Teaching

Duke Divinity School Endowment Makes Possible Fellowships, Lectures, Research on Graduate Level

WELDON, N. C., Nov. 6.—The foundation established at Duke divinity school in 1935 by Gurney Harris Kearns, prominent High Point industrialist and churchman, to train teachers of religion for colleges, universities and theological seminaries was recently expanded to \$100,000. In addition to setting up more fellowships for prospective teachers of religion, the foundation will, as funds increase, seek to improve graduate study in this field by other methods such as special lectures, symposiums and grants-in-aid for research and publications. H. S. Smith, director of graduate studies, believes that the foundation is unique in the nation for its specific purposes. During the past 15 years, 20 students have held fellowships. Kearns fellows are now teachers or college administrators in eight states; two are college presidents. Avowedly nonsectarian and ecumenical, the foundation has made awards to students representing six denominations.

Reassert Administrative Control Over College Athletics

Presidents of the schools belonging to the Southern Conference have moved to reassert control over the athletic programs of their institutions. Meeting at Chapel Hill, the educators voted to prohibit post-season "bowl" games for conference teams, to restrict off-season practice, to prohibit freshmen and transfer students from competing in varsity events after this year, and to tighten admission requirements for athletes. As an unofficial body, they moved to assure that the conference will follow these directives by voting that the delegates from each school shall be the president himself or a faculty member whose primary duty is not in athletics. Since the presidents appoint the delegates, this decision can be carried out. But immediately after the meeting criticisms and objections began to come from athletic departments and alumni. How well the presidents' resolution to subordinate big-time athletics to educational functions can stand up will face a major test when the conference delegates meet in December.

'Equal Facilities' Issue Plagues Educators

Issues of equality and segregation continue to plague the schools and colleges of the area. In Pamlico county, N. C., Negroes brought suit seeking admission of their children to the white schools. They have a strong case because the county's schools for the two races are acknowledged to be glaringly unequal. Efforts to effect a compromise have so far been frustrated by the fact that the cost of providing "equal but separate" facilities at once is far beyond the county's economic resources. . . . Negro law students admitted to the University of North Carolina this fall were not issued regular student passbooks for football games, but were given free seats in a

segregated section. After many student organizations had protested and the National Association for the Advancement of Colored People had threatened a suit, the administration issued regular passbooks for the student section to the Negroes, but advised them not to use them. . . . The yearly meeting of North Carolina Friends discussed a motion to eliminate racial segregation at Guilford College, then ruled that the sense of the meeting was that no action be taken. The chairman of the board of trustees stated that that board had never adopted a policy of segregation.

Rebukes Administered To Ku Klux Klan

Extreme reactions to the existing racial tension have lately been sharply rebuked. The North Carolina junior chamber of commerce adopted a resolution condemning the Ku Klux Klan as "un-American." Threatened with a suit by Thomas Hamilton, Grand Dragon of the Carolinas, the Jaycees replied that they would welcome such a test. But they disdained a challenge to debate Klan leaders at a rally in Whiteville. Meanwhile, Superior Court Judge Henry A. Grady, who headed the North Carolina state Klan after World War I, has declared that he wants "no part of the present Klan" and describes the organization as being made up of "misguided ignoramuses." And at Walhalla, S. C., A. L. Tubbs, a Presbyterian minister, denounced the Klan from his pulpit as "proclaiming the same bigotry, prejudice and intolerance that Hitler vomited."

Billy Graham Evangelizes Greensboro

Beginning Oct. 14 and carrying through to Nov. 11, Evangelist Billy Graham is conducting a campaign in Greensboro, said to be the smallest city in which he has appeared. The tabernacle constructed for the meeting is reported to have cost \$30,000; the congregation at the opening session was asked to contribute \$10,000 to defray this and other expenses. Capacity crowds of up to 10,000 are reported in the Greensboro press. Graham is to be the featured speaker at the North Carolina Baptist convention in Asheville next week.

And So Forth

Pres. Harry Truman was the principal guest and speaker at recent ground-breaking ceremonies for the new Wake Forest College campus in Winston-Salem, N. C. The college has received an additional \$1 million endowment through a bequest in the will of William N. Reynolds, Winston-Salem tobaccoist.

Two Baptist associations in the area have adopted resolutions condemning Pres. Truman's appointment of Gen. Mark W. Clark as ambassador to the Vatican. They called it "un-Baptistic and un-American." The North Carolina state council of churches and other church bodies have also issued statements protesting the appointment.

The American Friends Service Committee is expanding the staff and program of its southeastern regional office. Ann Queen, formerly assistant chaplain at the University of Georgia, has been named secretary of college work. C. Baxter Twiddy of Elon College is directing an intensified program of education and action with regard to universal military training. The committee

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C. Clausen, Cleveland minister, as speakers. Morton R. Kurtz is the new director of

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Joliet, Ill., Has First Protestant Festival

In Joliet, Ill., the Will county ministers' association sponsored the area's first Festival of Christian Faith on Reformation Sunday, Oct. 28. Every one of the 2,300 seats in the Joliet Township high school auditorium was filled for the observance, in which 48 Protestant churches in the county joined. Pres. V. Raymond Edman of Wheaton College gave the main address on "Here I Stand—So Help Me God." Traditional Protestant hymns were sung by the audience, by the Will county rural chorus and by Paul Tryon, director of music in the local schools. Preparations for the festival were launched by the ministerial association a year ago. The program was broadcast over a local radio station and received wide newspaper coverage.

The Church Roll

Four Negro college teachers will participate in the American Friends Service Committee's 1951-52 visiting lectureship program in schools and colleges throughout the nation. They are Hugh M. Gloster of Hampton Institute in Virginia (English); Frank M. Snowden of Howard University, Washington, D. C. (the classics); Walter A. Simon of Virginia State College (art); and Henry J. Booker of Dillard University, New Orleans (music).

Olaf G. Birkeland, pastor of Our Savior's Evangelical Lutheran Church, Whitehall, Wis., was elected national chaplain of the American Legion at its annual convention in Miami Oct. 15-18.

Noel Baring, bishop of Newcastle, England, has been visiting Protestant Episcopal churches in the U.S. on a special mission for the (British) Society for the Propagation of the Gospel in Foreign Parts.

Donald F. West of the United Christian Missionary Society left in October to visit Disciple churches and other institutions in various European countries, India, Thailand, the Philippines, Japan and Alaska.

Wallace Alston was inaugurated Oct. 23 as third president of Agnes Scott College, independent Christian college for women in Decatur, Ga. The inaugural address was given by Pres. Sarah Blanding of Vassar College.

A. L. Brown, Sunday school secretary for the Free Methodist Church, was elected president of the National Sunday School Association at the organization's sixth annual convention in Detroit Oct. 18-20.

David Whiteford, Church of Scotland minister, is in the U.S. to speak in various churches across the country.

The National Lutheran Council reports that Bishop Lajos Ordass, deposed primate of the Lutheran Church of Hungary, has been moved with his family from the episcopal residence in Budapest to a small apartment house that was formerly a part of the Phoebe Deaconess Institute. A vice-president of the Lutheran World Federation, Ordass is permitted to engage in no church activity, and supplements the per-

sion he receives from the church by selling shawls that he knits.

Recent deaths in the field of religion: James M. Shelburne, formerly president of Howard College, Birmingham, Ala., and for many years a member of the Southern Baptist Convention's executive committee, on Oct. 26, at the age of 84. . . . Albert Edward Bailey, author and authority on religion in art and Christian symbolism, on Oct. 31, at the age of 80. . . . John Murray Atwood, president and chairman of the board of the Universalist General Convention 1923-27, dean emeritus and formerly professor of theology at St. Lawrence University, on Nov. 4, at the age of 82. . . . Murray S. Kenworthy, Friends minister, twice acting director of the American Friends Service Committee, formerly professor at Earlham College and secretary of the Indiana yearly meeting of Friends, on Nov. 4, at the age of 77. . . . George A. Coe, widely known as an authority on religious education and leader of efforts to counteract militarism in education, formerly a professor at Columbia University teachers' college, Northwestern University, the University of Southern California and Union Theological Seminary, New York, in Claremont, Calif., Nov. 9, at the age of 89. . . . Warren N. Nevins, Presbyterian minister, professor of ethics and Bible at Wilson College, Chambersburg, Pa., and author of college texts on religion, on Nov. 11.

Current Feature Films

Prepared by Independent Filmmakers
M—Mature. Y—Younger. C—Children.

The Blue Veil (RKO) Charles Laughton, Jane Wyman. *Drama.* Sacrificial yet rewarding experiences of nursemaid through a succession of attachments to children in her care. A sentimental, often moving story celebrating a woman's love for and devotion to children not her own. Frankly designed as a tear-jerker, but played above the maudlin.

A Streetcar Named Desire (War.) Marlon Brando, Kim Hunter, Vivien Leigh, Karl Malden. *Drama* from play tracing progressive final steps in mental and emotional degeneration of gently bred southern belle for whom life's frustrations have proved too much, set in New Orleans tenement. Brilliantly played and directed to convey the sense of the sordid, the social comment of the original. Emotions are set forth so rawly, the brutality is so unrelieved, that the film becomes a powerful document, evoking pity rather than sympathy, depression rather than sense of tragedy. Definitely adult.

Three Steps North (UA) Lloyd Bridges, Lea Padovani. *Melodrama.* Released from prison after term for black marketeering, former G.I. returns to Italy, encounters danger-fraught obstacles in effort to recover his secretly buried hoard. Actual Italian background, native players provide whatever reason film has for being; otherwise, it is stumbling, monotonous fare, with no characters depicted in a manner to win sympathy or interest.

BEST CURRENT FILMS

For Family: Alice in Wonderland, Beaver Valley, Cattle Drive, Excuse My Dust, Follow the Sun, The Frogmen, Go for Broke, The Great Caruso, I'd Climb the Highest Mountain, Jim Thorpe—All-American, Koo-Tiki, The Magnet, Molly, Nature's Half Acre, No Highway in the Sky, Of Men and Music, You're in the Navy Now.

For Mature Audience: The Big Carnival, Bright Victory, Captain Horatio Hornblower, Cyrano de Bergerac, David and Bathsheba, The Desert Fox, Fourteen Hours, God Needs Men, Oliver Twist, A Place in the Sun, The Red Badge of Courage, The River, Take Care of My Little Girl, Teresa, Trio.



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